GOSPEL CONVERSION:

Discovering,

Whether any gracious conditions, *or* qualifications, *are wrought in the soule before faith in Christ.*

How the assurance of a mans salvation is to be evidenced.

The manner of the soules closing with Christ.

Opened

by *John Cotton*, at a Conference in *NEW-ENGLAND.*

Together;

With some REASONS against stinted Formes of praising God in *Psalmes, &c.*

Now published for the generall good, by FRANCIS CORNWELL, Minister of the Gospel.

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16[illegible]

UM

TO THE
HONOVRABLE
AND
True-hearted lover of his Countrey, Sir HENRY VANE *Iunior*, Knight; sometimes Governour of *New-England*; Treasurer of the Navie Royall, and a Member of the House of COMMONS.

Sir,

THE Churches of the Saints and the World, may not bee unfitly compared to the Pearle and the Pebble: though both of one naturall substance, earth; yet the one of rare price, whose beauty is the sunbeames inclosed; the other wanting 1 Cor. 14. 1.

it, is cast away as refuse. What
maketh the Saint more excellent
then his neighbour, seeing both are
borne of flesh, both subject to the
same corruptions, sickneſſe, death,
but this? The Saints excellency is
Ephes. 4.24 nothing else but the Image of Jesus
Christ the Sunne of righteousnesse
shining in him: For as the moone
and starres derive their light from
the sunne; so all the wisdome, righ-
1 Cor. 1.30 teousnesse, holinesse a Saint hath
hee deriveth from Christ. Hence
David the King doth so prize their
fellowship, *All my delight is in thy*
Psal. 16.3. *Saints, thine excellent ones that are in*
the earth, and them that excell in ver-
tue. Yea, it is a sure note of a Ci-
tizen of Sion, that *hee honours them*
Psal. 15. *that feare the Lord*: Whereas world-
ly men without grace, are rendred
in his eyes as vile. Hence the Spouse
acknowledgeth that all her excel-
lency cometh from plantation; *Let*
Cant. 4.16. *my Beloved come into his garden, and*
eat his pleasant fruit. Yea, Christ
declа-

declareth to *Nicodemus* that a beleevers holineſſe cometh from *regeneration*; that in Chriſt hee may onely glory. How doth the Lord diſcover this his excellency to a beleever; by his calling, till that time hee lieth amongſt the refuſe of the world, as *fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envie, hatefull, and hating one another.* But then the kindneſſe and love of God to man appeared, by *delivering him out of the kingdome of darkneſſe, and tranſlating him into the kingdome of his deare Sonne.* By which it is manifeſt, that hee is one of the *choſen generation*, the *royall prieſthood*, the *holy nation*, the *peculiar people*, whom hee *hath called out of darkneſſe into his marvellous light.* But when doth the Lord diſcover the truth of his calling to his conſcience? Then when hee giveth him precious faith; for that onely diſtinguiſheth him from the world that lieth in ſinne. *Gal.* 3.

Joh. 3. 5

Tit. 3. 3.

Col. 1. 1

1 Pet. 2. 9

22. *The Scripture concludeth* (father, mother, ſonne, daughter, nay the infant that is borne of the moſt holieſt parents) *all under ſinne, that the promiſe by the faith of Jeſus Chriſt might bee given to them that beleeve.* So that in that ſame houre the Lord giveth him faith, hee giveth him an evidence in himſelfe, that hee loved him in Chriſt before he was borne, before hee had done good or evill, that hee hath juſtified him from all thoſe things hee could not be juſtified by the Law, that hee hath purged his conſcience from all dead works, that his perſon is accepted, his ſinne diſcharged, and he hath a right to the purchaſed inheritance amongſt them which are ſanctified. Thus the love of Chriſt revealed to dye for him, to take away his iniquity, and reconcile him to God; the Spirit given to take away his heart of ſtone, giveth him an heart of fleſh, to cauſe to walke in his ſtatutes; yea, and draweth

Heb. 11.1.
Rom 9 11.
Act.13.39.
Heb.9.14.
Act 26.18.
Ezek 36.
v.26.

th his heart to yeeld obedience to very commandement of Jesus the Christ. The truth of this grace iven, Right Worshipfull, you can ive a true testimoniall; for you ere once in your naturall condi- on as well as others, till it plea- d God who separated you from Gal. 1. 15, 16. he womb, to call you by his grace, o reveale his Sonne in you; you onsulted not with flesh and bloud, ut left your native soyle, (in the ersecuting times of the Prelates) *husing rather to suffer affliction with* Heb. 11. 16 *he people of God* (according to he light they had received) then o remaine in *England* and *enjoy the leasures of sin for a season.* Yet there he Lord exalted your Worship to ee the Governour: And in that awning light, coming forth out f mysticall *Babylon*, the Lord dis- overed much spirituall knowledge, f the riches of his free-grace in esus Christ, amongst you; you be- ng freed from the yoke of the Task-

Masters heere, the Bishops, th
kept you in bondage: you had
berty there to debate those Ques
ons; which the naming onely
them heere, would have rendr
a man odious. But Satan that e
vieth the peace of the Saints, sti
red up a spirit of contention
mongst you; especially when the
Queries came to be debated.

1 *Whether there are any gracio*
conditions, or qualificatio
wrought in the soule before faith

2 *Whether any man can gather h*
evidence of the assurance of h
Justification from his Sanctif
cation?

3 *Whether there bee an active pow*
of Faith, and other gifts of gra
in a Christian conversation?

The one side would not beleev
themselves justified, no farther the
they could see themselves worke
making their Markes, Signes, and
Quallifi

Qualifications, the causes of their Justification.

The other side, laid the Evidence of their Justification, onely by Faith in the free Promise: for there are foure things that makes remission of sinnes perpetuall to a beleever.

First, The cause of Remission, the sacrificed Body of *Christ* on the Crosse, or accursed Tree; *Heb.* 10. 4. *By one offering, hee hath perfected for ever them that are sanctified.*

Secondly, The ground is a free promise tendred to us from God; as to *Adam*, *The Seed of the Woman shall breake the Serpents head*, Gen. 3. 15. John. 3. 16. 1 John 4. 10.

Thirdly, The meane is, *Faith apprehending it*, Phil. 3. 9.

Fourthly, The *Spirit of Christ sealing of it*, Ephes. 1. 13.

This truth revealed for the comfort of poore drooping Saints found great opposition; But the good Lord, stirred up your gracious spirit, to countenance, and defend

them

them in the midst of strong opposition, and though you were sleighted, and set light by at the ende of your Government, as not worthy to be an assistant, with many other Instruments more; yet the good Lord stood by you, and strengthned you, and delivered you from the hands of your oppossers, preserved you from the dangers of the Sea; and though at your returne to your Native Soyle, you lived like *Joseph*, a while, in a despised condition, yet the Lord raised you up to sit amongst Princes. So that though you were willing to lose life, friends, preferment, for Christ, found you not then, life, peace, joy, in the Lord Jesus, which was better to you, then all worldly amity, according to his owne promise. In the World you found affliction, but in him you found peace: And when you were called to be a Member of the high Court of Parliament, in our distressed and distra-

cted

ed times; the Lord made you an
strument to detect the Trecherous
ot of those two brethren in evill;
mas Lord *Strafford*; and *Willi-*
Lord Archbishop of *Canterbu-*
that contrived the destruction of
r fundamentall Lawes, ratified
the Statute of *Magna Charta*, by
bouring to set up an *Arbitrary Go-*
rnment, and keeping on foot a Po-
h Army, consisting of *Irish Re-*
, and others, to compell the faith-
l, and true-hearted Nobility,
d loyall Commons of *England*,
subject themselves to their illegal
xations: hazarding the losse of
e favours of the King, Nobi-
y, Parents, Friends, and Allyes,
gether with those places of Ho-
ur and Maintenance, the King of
mency had freely bestowed; ra-
r then his Countrey should be ru-
ed, and enthralled, by such accur-
d Incendiaries. Shall this thy love
most noble Senatour) who art

a branch of that goodly Cæda
under whose shade, the Innocen
and oppressed, tender Conscience
that stand for a through Reform
tion, agreeable to the Word
God, find rest) ever be forgotten, an
left unrewarded; God forbid:
is worthy to be written on a Pill
of Marble; and recorded in th
Chronicle: that after-ages may n
ver forget to shew kindenesse, an
mercy to your Noble Posterity
that did not thinke your life (tog
ther with your neereſt relations
deare unto you, so as to part wi
them, that you might purchase yo
Countries Liberty; I cannot judg
him *Englands* Friend, that envie
your honour, and promotion; *Se
ing you are* (for the love you ha
shewed to Christ his Truth, an
poore Members, together with yo
Native Countrey) *worthy of doub
honour*. Now (worthy Sir) seeing
your excellency is nothing else, b
th

ne Image of Jesus Christ, the Son
f righteousnes shining in you. Dis-
ain not to receive from the hand of
poore despised Instrument that pre-
ents this Treatise, *The Learned Con-*
rence of Master John Cotton, *that*
e had with the Elders, at the Bay of
ston in New England. Though I
m the least of all Saints, not wor-
y to be called a Saint; because
the time of the Prelats raigne, I
ded with them, in persecuting the
uth of Jesus Christ, and impriso-
ing of his Members; But did it
norantly, through unbeliefe, and
hen the Lord pierced my heart
r it; *I trembling, cryed, What shall*
doe? The holy Spirit and the
ride said, *Repent, and bee baptized*
the name of Jesus, for the remission
sinnes, and I should receive the gifts
the Spirit, &c. Then Noble Sir,
ough I procrastinated it for a sea-
on, at last, I was not disobedient to
e heavenly voice, but arose, and

was

was Baptized; For this cause
have beene much opposed by
old Friends, and Countrey-me
But yet remaine a Loyall Co
nanter, that standeth for a Ref
mation in *England*, and *Ireland*,
greeable to the Word of God, a
the best Reformed Churches: S
ing it is not the voice of the Chu
ches, but Christ in the Churche
we Covenented to hearken unt
as Master *Case* his Sermon yet
stifieth.

Fitst, *To extirpate Popery*, (whic
I apprehended at the taking of t
Nationall Covenant) was th
Doctrine of Antichrist, which do
universally oppose the doctrine
Jesus the Christ. Affirming wh
Christ denieth, and denying wh
Christ affirmeth.

Secondly, *Prelacy*, *viz.* The Go
vernment of Arch-bishops, and B
shops, and all Ecclesiasticall Offi
cers depending on that Hierarchy

Roote

oote and Branch: as a Plant the
eavenly Father hath not planted.
Thirdly, *Superstition: viz.* What-
ever is *supra Statutum*, that hath
ot the word of God to warrant
Fourthly, *Schisme*: Namely,
om all those that teach, and con-
ot not to the wholesome words,
en the words of our Lord Jesus Christ,
d to the doctrine which is according
godlinesse; from such I must with-
w, 1 Tim. 6. 3, 5.
Fifthly, *Heresie*: Even from all
em that deny that Jesus is the
rist, *They are Antichrist that deny*
Father and the Sonne. Whosoever
yeth the Sonne, the same hath not
Father, 1 Joh. 2. 22, 23.
Sixthly, *That the Lord may be one*:
. Even the Lord Jesus the Christ,
om *God raised from the dead, and*
him at his owne right hand in the
venly places; Farre above all prin-
lity, and power, and might, and
dominion,

dominion, and every name that is
med, not onely in this world, but
which is to come: And hath put
things under his feet, and gave him
be head over all things to the Chur
Which is his body, the fulnesse of
that filleth all in all, Ephes. 1. 20,
22,23.

Seventhly, *And his Name*
one in the three Kingdomes: (that
as I conceive it) his power, auth
rity, and royall Commission m
be exalted in all his Offices, to
the eternall King, eternall Proph
and eternall Priest, in all thin
appertaining to the conscience
ing the loyall Spouse of Christ h
no Head, no Husband, no Lo
no Law-giver, but royall King
sus.

That wee, and our posterity af
us, may live in faith, and lo
and the Lord may delight to d
amongst us.

For the keeping of which Co-
enant, I had rather chuſe to dye,
hen to deny the faith of Jeſus the
hriſt: Knowing, that he which
onfeſſeth him before men, him he
ill confeſſe before his Father.
ut hee which is *aſhamed of Chriſt,*
nd his words, in this ſinfull and a-
lterous generation, of him alſo ſhall
he Sonne of man bee aſhamed, when
ee cometh in the glory of his Father,
ith the holy Angels, Mar. 8. 38.
hus I deſire, in the firſt place, to
ive to God the things that are Gods; Mar. 12. 17.
nd, in the next place, render to
he high and honourable Court of
arliament, whereof your Honour
s a Member, and to your King,
when the Lord ſhall put it into his
eart to returne unto his Parlia-
ent, and to joyne with you, all
your dues, tributes, cuſtomes, feare, Rom. 13. 7.
onour; and ſubject my ſelfe to
bey all your juſt, legall, and civill
ommandements: Knowing, that

you set not up the Sword fo
1 Pet. 2, 14 nought; but to be *a terrour to the*
that doe evill, and a praise, a guar
and defense, *for them that doe well.*

Your poore Oratour at the thro
of grace, that earnestly praye
that the Lord will give you, a
the great Councell of the King
dome, wisdome and prudenc
to beare with tender Conscie
ces, that desire to exalt Jesus th
Christ in all his Royall Offices,

Orpington, *in Kent,*
the ninth Month,
1645.

FRAN. CORNWELL

To all the Churches of Jesus the Christ, coming out of Mysticall Babylon, gathered, or scattered, that follow the Lambe, the Lord JESUS whereſoever he goeth.

BEloved in CHRIST, *Diſdaine not to Read this Learned Treatiſe of Maſter* John Cotton, *of* Boſton *in* New-England, *out of any prejudice thou mayeſt take againſt the perſon, or publiſher of it. What if ſome judge him a Schiſmaticke? yet he regardeth not mans raſh cenſure: Seeing he can with holy* Paul, *that before his Converſion perſecuted the Church of God, ſafely Apologiſe for himſelfe*; Acts 24. 14. That after the way that you call Hereſie, ſo wor-

worſhip I the God of my Father[s] ther[e]
beleeving all things that are writte[n] *For t[hat]*
in the Law, and in the Prophet[s] *[wh]ich*
Verſe 15. And have an hope towa[rd] *Je[ſus]*
God, which you your ſelves all[ſo] *ver*
allow, that there ſhall bee a r[e]*[ſu]rr*
ſurrection of the dead, both o[f] *[th]e K*
the juſt, and unjuſt. *Verſe* 16. An[d] *[ex]er*
herein doe I exerciſe my ſelfe, t[o] *[ha]ve g*
have alwaies a Conſcience void o[f] *[of]*
offence toward God & towardman. 8, 1
But yet this I confeſſe unto you, that I a[m] [no]t
leſſe then the leaſt of all the Meſſenger[s] [of]
of Chriſt; for I am not worthy to be [ca]lled
called a Meſſenger, or Miniſter; for [I]
perſecuted the Church of God, that pr[o]feſſed
feſſed the Faith of Jeſus the Chriſt [and]
that held foorth all his Royall Office[s] as
King, Prophet, Prieſt, *according to*
his outward adminiſtration, in admit[ting]
ting of Members into his Spiritual [Ki]ngdome:
Kingdome: And ſided with the An[ti]chriſtian
tichriſtian Prelates, and Biſhops, that
denyed, that Jeſus is the Chriſt, whom
the Spirit of God calleth Lyars, and
Antichriſtians, That denyeth the Fa-
ther

her and the Sonne, 1 John 2. 22.
r though I, *with the Antichristian*
ishops, and Priests, did acknowledge
esus the Christ, our high Priest that
wer liveth to reconcile us unto God;
t wee have persecuted them that hold
is Kingly and Propheticall Office to
e eternall, aswell as his Priesthood, and
e gathering of his Church according
his Royall Commission, Matth. 28.
8, 19, 20. *Hence it is, that Christ*
vided, becometh no Christ to the di-
ider; *this according to the Vulgar*
atine, Solvere Jesum, *to dissolue Je-*
s, that is, to receive him onely in
rt, and not in the whole, which is the
irit of Antichrist. Now when the
ord opened the eyes of my understan-
ing, and convicted me of all the abo-
inations I had done in my spirituall
aptivity under Antichrist, especially,
in that I had crucified Jesus the Christ
in his Members, being pricked in my
art, I trembling cryed, what shall I
e? The Spirit and the Bride, the
ambes wife, said; Repent, and be

Baptized in the name of Jesus, &c
Then I gladly received the Word, w
Baptized, and was added to the Chur
Acts 2. 38, 39, 40, 41, 42. Yet, by t
grace of God, now I am, what I am
And having from some Friends, r
ceived this Learned Conference, k
it by mee as a precious Diamond,
great worth, from which my soul
through the great goodnesse of God, d
reape much spirituall comfort. A
did wait, hoping that some learned a
faithfull friends of his, would long
goe have Printed a larger, and an e
acter Copy of it: But finding none,
that am lesse then the least of all Saint
could not any longer conceale it, b
thought with my selfe, I was bound
Conscience to publish it, in this lea
ned Age, wherein there is so mu
enquiry after truth, for the benefit
poore, hungry, empty, selfe-denyi
Spirits; rather then such a Learn
Tract of heavenly light, should alwa
lye in the dust, as unseene, and forg
ten. For this cause alone, I have
tempt

pted (Courteous Reader) to preſent thy view this Learned Treatiſe; Not at I have any relation to that Lear-d man; nor any command from him doe it: But onely in love, that this Learned Diſputation might not bee ried in ſilence. Read it therefore (Be-ved in Chriſt) not for his ſake that bliſheth it; but for his ſake that was Author of it; or rather for the God Truths ſake. For whoſe cauſe the arned Author contendeth for the ith in theſe daies, wherein the Goſ-l of Truth hath ſuffered ſo great Ec-pſes, through the rage and tyranny of Popiſh Antichriſtian Prelates and ieſts.

Thine that earneſtly deſireth to exalt the Lord Jeſus the Chriſt, in all his royall Offices

FRAN. CORNWELL.



A Conference that Mr. IOHN COTTON had with the *Elders* of the Congregations in *New-England*, touching three Questions that are here discussed on:

1. *Touching gracious conditions, or qualifications, wrought in the soule before faith.*
2. *Touching the gathering of our first evident assurance of our faith from sanctification.*
3. *Touching the active power of faith, and other spiritual gifts of grace in a Christian conversation.*

The first Question.

WHether there be any gracious conditions, or qualifications, in the soule before faith, of dependance unto which, such promises are made? Quest. 1.

Wee deny it, for these reasons;

Reas. 1. If there be any gracious conditions, or qualifications, wrought in us before faith of dependance, then before wee receive union with Christ: The reason is,

For by faith of dependance it is that wee first received union with Jesus Christ, *Joh.* 1. 12.

But there be no gracious conditions wrought in us before wee received union with Jesus Christ;

Therefore there bee no gracious conditions, or qualifications wrought in us before faith of dependance.

Minor.

If wee cannot bring forth good fruit, till wee be good trees; nor become good trees, untill wee be grafted or united unto Jesus Christ, then there can be no gracious conditions, or qualifications wrought in us, before wee receive union with Christ.

But wee cannot bring forth good fruit

uit, till wee become good trees;
or become trees of righteousnesse,
till wee be grafted into Jesus
Christ;

Therefore there bee no gracious conditions, or qualifications
wrought in us, before we received
nion with Jesus Christ.

The Proposition is cleare of it
lfe, that wee cannot bring forth
ood fruit, untill we be good trees:
*at. 7. 18. A corrupt tree cannot bring
rth good fruit.* Nor can we become
e good trees of righteousnesse,
the Lords plantation, *Isai. 61. 3.*
till wee be grafted into Christ.
*h. 15. 4. As the branch cannot beare
uit of it selfe, except it abide in the
ne, no more can yee, except yee abide
me.* Verse 5. *I am the vine, yee
e the branches; hee that abideth in
, and I in him, the same bringeth forth
uch fruit: for without me ye can doe
thing.*

A second proofe of the Minor.

If there be any gracious conditi-

ons, or qualifications wrought in
before union with Christ, then
may be in a state of grace and
vation, before we be in Christ:
that cannot be: *Acts* 4. 12. *Neit*
is there salvation in any other; for th
is none other name under heaven gi
amongst men, whereby wee may be
ved.

Reas. 2. If there be any gracious co
tion or qualification in us bef
faith, then there may be someth
in us pleasing unto God bef
faith:

But there is nothing in us pl
sing unto God before faith, *Heb.*
6. *But without faith it is impossible*
us to please him: for hee that co
to God, must beleeve that hee is,
that hee is a rewarder of them that
digently seek him.

Object. But there must be some sav
preparatives wrought in the so
to make way for faith, and our
nion with Christ. For wee must
cut off from the old *Adam*, bef

ee can be grafted into the new: Wee must be dead to the first husband, before we can be married unto another.

To works of creation there needeth no preparation; the almighty power of God calleth them to be his people, that were not his people, 1 *Pet.* 2. 10. And by calling them to be so, hee maketh them to bee *Rom.* 9. 25, 26. *As hee saith in Hosea, I will call them, My people, which were not my people; and her, Beloved, which was not beloved.* Verse 26. *And shall come to passe that in the place where it is said unto them, Yee are not my people, there shall they be called, The children of the living God.* *Answ.* 1.

While Satan, the strong man, 2.
keepeth the house, Christ the stronger cometh upon him, and bereaveth him of his armour, and divideth the spoyle, *Luke* 11. 21, 22.

Wee are dead to our first hus- 3.
band the Law by the body of Christ, *Rom.* 7. 4. and therefore it is

by the vertue of Christs death w
have fellowship with Christ; a
that giveth the deadly stroak un
our first husband.

The second Question.

Quest. 2. *WHether a man may evide his justification by his sanc fication?*

The state of the Question is th unfolded.

First, To take a mans sanctifica on, for an evident cause or grou of his justification, is flat Popery

Secondly, To take a mans sa ctification, for an evident cause he ground of that faith whereby h is justified, is utterly unsafe; f faith is built upon Jesus, the Chri the head corner stone, *Ephes.* 2. *Mat.* 16. 16. and not upon work A good work floweth from fait not faith from them.

Thirdly

Thirdly, To take common sanctification, that is, such a reformation and a change of life as floweth from a spirit of bondage, restraining from sin, and constraining unto duty, and sometimes accompanied with enlargement and comforts in duty; yet without the sense and feeling of the need of Christ, and before union with him, to take such a sanctification for an evident signe of justification, is to build upon a false and sandy foundation.

Fourthly, That when a man hath first attained assurance of his faith, and his justification, by the witnesse of the Spirit of Christ, in a free promise of grace, made to him in the bloud of Christ, *Acts* 13.38,39. he may discern, and take his sanctification as a secondary witnesse, or an evident signe or effect of his justification.

The Question being thus stated, I propound the Question thus;

Whether a man may gather the first

evidence or assurance of his faith, [illegible] his justification, by his sanctification?

Wee hold in the Negative part.

The first Argument.

As *Abraham* came to the first assurance of his justification, so wee and all that beleeve, as *Abraham* did for hee is made a patterne to us in point of justification: *Rom.* 4. 23. *Now it was not written for his sake alone, that it was imputed to him*; V. 24. *But for us also, to whom it shall be imputed, if we beleeve on him that raised up Jesus our Lord from the dead*: V. 25. *Who was delivered for our offences, and raised againe for our justification.*

But *Abraham* came to his first assurance of his sanctification, not from any promise made thereunto but from a free promise of grace *Rom.* 4. 18. *Who against hope, beleeved in hope, that hee might become the father of many nations: according to that which was spoken, So shall thy seed be*: V. 19. *And being not weak in faith*

considered not his own body now dead,
hen he was above an hundred yeares
ld; neither the deadnesse of Sarahs
ombe. Vers. 20. *He staggered not at*
he promise of God through unbeliefe,
t was strong in faith, giving glory
God. Vers. 21. *And being fully per-*
uaded that what hee had promised hee
as able to performe: Vers. 22. *And*
herefore it was imputed unto him for
ighteousnesse.

The promise was absolute, and
ee, So shall thy seed be as the stars
heaven: this hee beleeved with
ull assurance of faith, resting onely
n the faithfulnesse and grace, and
ower of him that promised, *Rom.*
21.

Therefore wee, and all the chil-
ren of *Abraham*, come to our first
ssurance of our Justification, not
rom our Sanctification, or from a-
y promise made thereunto; but
rom the free promise of grace.

The second Argument.

No man can take his assurance of
the

the faith of his Iustification: But
God will declare and pronoun
him righteous in Christ Iesus.

But God will not declare, a
pronounce us righteous in Chri
upon the sight and evidence of o
sanctification.

Therefore we cannot take the a
surance of the faith of our Iustific
tion, from the sight and evidence
our sanctification.

The Assumption is proved thus.

If God justifieth us (that is) d
clareth, and pronounceth us to be
righteous, he doth then declare hi
owne righteousnesse, that he migh
be just; Then he doth not declar
us to be righteous in Christ, upo
the sight and evidence of our sa
ctification, which is a righteousnes
of our owne.

But when God justifieth us, tha
is, first declareth us, and pronoun
ceth us to be righteous, he doth de
clare his owne righteousnesse; tha
he might be just.

There

Therefore he doth not first pronounce and declare us righteous upon sight, and evidence of our sanctification, which is a righteousnesse of our owne.

The proofe of the Proposition.

It will not stand with the righteousnesse of God to declare and pronounce a man just, upon the sight of such an imperfect righteousnesse, as our best sanctification is: And therefore when God declareth, and pronounceth us righteous; He doth it not upon any sight of any sanctification, or righteousnesse of ours: But onely upon the sight of the perfect righteousnesse of Christ imputed unto us.

The proofe of the Assumption.

That when God justifieth us (that is, when he first declareth, and pronounceth us to be righteous) he doth declare his own righteousnesse, that he might be just, as *Paul* speaketh, *Rom.* 3. 26. and the justifier of him, which beleeveth on Jesus.

And

And it is the speech of *David* that when God declareth himself to bee just; hee declareth onely the sinnefulnesse of the Creature. *Psal.*51.4.

The third Argument.

If the promise be made sure of God unto faith out of grace; Then it is not first made sure to faith out of works.

But the promise is made sure of God to faith out of grace, *Rom.*4.5. to him that worketh not, but beleeveth on him, that justifieth the ungodly, his faith is accounted for righteousnesse.

Therefore the promise is not made sure to faith out of works.

From the opposition of Grace and Works, *Rom.*11.6. *And if by grace then it is no more of workes; otherwise grace is no more grace.*

Object. The opposition standeth not onely betweene grace and workes, but betweene grace and the merits of works; now no man ascribeth the assu-

assurance of faith in the promise to the merits of works.

The opposition standeth not only betweene grace and the merits of works: but between grace and the debt due to workes; For so the Apostle *Paul* expresseth it, *Rom.* 4. 4. *Now to him that worketh is the reward not reckoned of grace, but of debt.* *Answ.*

If the assurance of faith of our justification, doe spring from sight of sanctification, it is by right of some promise made unto such a worke, and the right which a man hath by promise to a worke, maketh the assurance of the promise, but debt unto him: and then the promise is not sure unto him out of grace.

The fourth Argument.

If when the Lord declareth himselfe pacified toward us, he utterly stunnes us, and confounds us, in the sight and sense of our unworthynesse, and unrighteousnesse; then he doth not give unto us our first assurance

rance of the faith of our justifica-
tion, upon the sight and sense o
sanctification.

But when the Lord declares
himself pacified towards us, he doth
utterly shame us, and confound us
in the sight and sense of our unwor-
thynesse, and unrighteousnesse.

Therefore he doth not first giv
us assurance of the faith of our ju-
stification, upon the sight and sens
of our sanctification.

The consequence is plaine from
the Law of Contraries; For, i
the Lord shame us with a sight and
sense of sinne; hee doth not then
first comfort and incourage us, with
the sight and sense of sanctificati-
on.

Minor is proved, *Ezek.* 16. 63.
Rom. 4. 5.

Ezek. 16. 63. *That thou maist re-
member and bee confounded, and never
open thy mouth any more because of thy
shame; when I am pacified toward thee,
for all that thou hast done, saith the
Lord God.* Rom.

Rom 4.5. *To him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is accounted for righteousnesse.*

The fift Argument.

When sanctification is not evident, it cannot be an evidence of justification.

But when Justification is hidden, and doubtfull, Sanctification is not evident.

Therefore Sanctification cannot be our first evidence of Justification.

Minor.

When Faith is hidden and doubtfull, Sanctification is not evident:

But when Justification is hidden and doubtfull, Faith is hidden and doubtfull.

Therefore when Justification is hidden and doubtfull, Sanctification is not evident.

The first proofe of the Major.

If *Faith be the evidence of things not seene*, then when Faith it selfe is hidden and doubtfull, which maketh

keth all things evident, what can
cleare unto us.

But *Faith is the evidence of things
not seene, Hebr.* 11. 1.

Therefore when Faith it selfe
hidden and doubtfull, Sanctifica
on cannot be evident.

The second proofe of the Major.

If no Sanctification be true and
cere, but when it is wrought in fai
then neither can it be evident.
when it evidently appeareth to
wrought in Faith: Therefore wh
Faith is hidden, and doubtfull, S
ctification cannot be evident.

But no Sanctification is pure a
sincere, but when it is wrought
Faith: nor cannot be evident,
when it evidently appeareth to
wrought in Faith.

Therefore when Faith is hidd
and doubtfull, Sanctification ca
not be evident.

The sixth Argument.

Such a Faith as a practicall Sill
gisme can make, is not a Fa
wroug

wrought by the Lords Almighty power: For though *Sillogismus fidem facit*; yet such a faith is but an humane faith; because the Conclusion followeth but from the strength of reasonings, or reason; not from the power of God, by which alone Divine things are wrought, *Ephes.* 1. 19. 20. *Col.* 2. 20.

But the Faith which is wrought by a word, and a worke, and the light of a renewed Conscience without the witnesse of the spirit; and before it; is such a Faith as a practicall Sillogisme can make.

Therefore such a Faith as is wrought by a word, and a worke, or by the light of a renewed Conscience, without the witnesse of the Spirit, and before it; is not a Faith wrought by the Lords Almighty power.

The proofe of the Minor.

From the condition of all these three; the Word, the Work, and the light of a renewed Conscience, they

are all but created blessings, and gifts. Therefore cannot produce of themselves a word of Almighty power. Because the Word without the Almighty power of the Spirit is but a dead Letter; and the Word hath no more power then the Word nor so much neither. For Faith cometh rather by hearing of a Word then by seeing of a Worke, *Rom.* 10. 17. And the light of a renewed Conscience, is a created gift of spirituall knowledge in the conscience.

Object. 1. 1 *John* 2. 3. *Hereby we know that we know him, that we keepe his Commandements,* 1 John 3. 14. *Wee know we have passed from death to life, because we love the Brethren.* Vers. 19 *Hereby we know we are of the truth.*

Answ. 1. No better Answer need to be expected then what *Calvin* hath given in the expositon of these Scriptures; who thus expoundeth them.

'Though every beleever hath 'the testimony of his Faith from 'his Workes, yet that commeth in

à posteriori probatione, a latter, or, secondary proofe, instead of a signe. Therefore the assurance of Faith (saith hee) doth wholly reside in the grace of Christ; and we must alwaies, saith he, remember, that it is not from our love to the Brethren, that we have the knowledge of our estate, which the Apostle speaketh of, as if from thence were fetched the assurance of salvation. For surely wee doe not know by any other meanes, that weare the Children of God: but because hee sealeth unto our heart by his Spirit, our adoption of us out of free-grace: and we by faith receive the assured pledge of him, given in Christs love. Therefore as an addition, or inferiour helpe, for a prop unto faith, not for a foundation to leane on.

Certaine it is, that those which *Iohn* writ unto, were three sorts of men: *Old men, Young men, and Babes:* Yet there was none of them but *Answ. 2.*

did know their good estate, by t
knowledge of the Father; befo
they knew their good estat by th
brotherly love: For even of Bab
(he saith) *they knew the Father*, 1 Jo
2.13. And therefore by the rule
relation, they knew their Son-sh
and adoption: And if it should b
asked, how they knew it; *John* t
leth, *By the unction they had receiv*
from Christ, 1 *Joh.* 2.27. that is,
the spirit it selfe, which taught them
know all things; which no cr
ted gifts of Sanctification co
doe. Even in nature, children d
not first come to know their paren
either by their love to their bretht
or by their obedience to their p
rents; but from their parents lo
descending on them: *Some loved h*
because he first loved us, 1 *John* 4. 1
Herein is love, not that we loved God,
that he loved us, and sent his Son to be
propitiation for our sins, 1 Joh. 4. 10.

Object. If *John* could give sanctification f
an evidence of adoption, to such

kn

new their good estate before by the
witnesse of the Spirit, this were but
to light a Candle unto the Sunne?

Whether were it more absurd to light a Candle unto the Sunne, or to light a Candle to see to a mans eyes; Now faith is instead of eyes unto the soule: *By Faith Abraham saw the day of Christ, and rejoyced, though it were a farre off, Ioh. 8. 56.* *Answ. 1.*

The same Apostle saith, that there bee six Witnesses that give light and evidence unto our spirituall life in Christ: of which three are in heaven, and three on the earth; and the Spirit in both: yet he did not thinke it a vaine thing to give the water of *Baptisme*, (as out of the death and resurrection of Christ we receive the power *to walk in newnesse of life, Rom. 6. 3. 4.*) as a witnesse after foure of the greater lights. *Answ. 2.*

If you take Sanctification for a created gift, it is indeed but a Candle to the Sunne. But when *John* maketh it, but to confirme faith, he *Answ. 3.*

meaneth then, the Spirit of God
beareth witnesse in it: or else the
testimony of sanctification, though
it be a divine gift or work, yet it
would not give a divine testimony
nor increase divine faith; for the
heavens and earth are divine and
supernaturall works, yet they do
not give divine testimony of the
Godhead, unlesse the Spirit of God
himselfe doe beare witnesse in them.

Therefore *John* giving sanctifi-
cation for an evidence of a good
state, to such as already knew it, by
the witnesse of the Spirit, is not a
lighting of a candle to the Sunne,
but as the setting up of another win-
dow, though a lesser, to convay the
same Sun light into the house ano-
ther way.

Object. 2. In 2 *Pet. chap.* 1. from *verse* 5. to
10. the Apostle exhorteth us, by
adding one gift of sanctification to
another, to *make our calling and elec-
tion sure.*

Answ. Let *Calvin* answer for me: This
assu-

assurance (saith hee) whereof *Peter* speaketh, by adding grace to grace, is not in my judgement to be referred unto conscience, as if the faithfull did thereby before God know themselves called, and chosen; but if any man will understand it, of making of it sure before men, there will be no absurdity in this sense: Nevertheless it might be extended further, that every one may be confirmed in their calling, by their godly and holy life. But that is a proofe, not from the cause; but from a signe, and effect.

There be many conditionall promises in the Gospel, which are made to the gifts and duties of sanctification; which are all in vaine, if poore drooping soules, finding such gifts, and duties of sanctification in themselves, may not take comfort from them, according to the promise. *Object.* 3.

The conditionall promises are made to poore drooping soules, not in respect of such conditions, or as *Answ.* 1.

they are qualified with such gifts and duties of sanctification; but in respect of their union with Christ, to whom the promises belong, *Gal.* 3. 26, 28, 29. The fruits of such an union with Christ, such duties and gifts of sanctification be, when they be sincere: otherwise, if the promises were made to such soules, in respect of such conditions, then the reward promised would belong unto them, not of grace, but of debt, *Rom.* 4. 4. A promise made to any condition, after it be made, it becometh due debt to him, in whomsoever such condition is to be found: But therefore that such promises might be of grace, they are made to us, not as wee are indued with such and such conditions; but as wee who have such and such conditions are united unto Christ. Whence it is, that such blessings offered in such promises, as they are tendered to us in Christ, so are they fulfilled to us in Christ. Whereupon,

upon, we look for the bleſſing, not in our gifts and duties; but in going ſtill unto Chriſt, for a clearer and fuller manifeſtation of him to us, and of comfort in him. As for example, A thirſty ſoule, to whom promiſe is made that hee ſhall be ſatisfied; hee looketh not preſently to be ſatisfied from his thirſting, nor from any right his thirſting might give him in the promiſe, but hee looketh to be ſatisfied by going unto Chriſt, in drinking more abundantly of him by his Spirit, as Chriſt himſelf directeth ſuch drooping ſoules to doe: and ſo we are to make uſe of ſuch kind of promiſes, *Joh.* 7.37,38,39.

Anſw. 2. No man can ſee his gifts and duties of ſanctification in himſelfe, but hee muſt firſt have ſeen Chriſt by faith, the Spirit of Chriſt enlightening his underſtanding in the knowledge of him. As in caſe of mourning, to which many promiſes are made, No man can (with Evange-

vangelicall repentance) mourne over Christ, and for himselfe, untill the Spirit work faith; and by faith beholding Christ, hee hath seen him crucified, and by him, *Zech.* 12. 10. So then these conditions, and the promises made to them, doe not give us our first sight of Christ, nor the first glymyse of light and comfort from him; but rather our sight of Christ, and some glympses of light and comfort from him, doth beget such conditions in us.

Answ. 3. Such conditionall promises are not in vain, though poore drooping soules have found no comfort by them, and though they cannot suck present comfort from them, and from their good conditions accordingly to them.

Reas. 1. Because these promises being discerned in a Covenant of free-grace made in Christ, by them doe work (if they were not wrought before) or at least confirme such conditions in the soule. As when God promised

mised them to send a Redeemer out of Sion, *unto them which turne from transgression in Jacob*, Isai.59.20. the Apostle expoundeth it, That *Christ shall come out of Sion, and shall turne away transgression from Jacob:* which is as much as if hee should say, He shall work that condition which the promise was made unto. And this the Apostle maketh to be the meaning, and the blessing of the promise, according to the Covenant of grace, *Rom.*11.26,27.

The promises are not in vain to such soules, in whom such good conditions are wrought; because they direct them where they may find comfort, and satisfying to their hearts desire: to wit, not by clearing their good conditions in themselves; but by coming unto Christ, and drinking a more full draught of his Spirit; as Christ directeth thirsty soules to doe, *Joh.*7.37. *If any man thirst, let him come to me, and drink.* V. 38. *Hee that believeth on me, (as*

Reas. 2.

the Scripture saith) out of his belly shall flow rivers of living water. V. 39. *But this hee spake of the Spirit, that they which beleeve on him, shall receive.*

Object. But why may not the holy Spirit breathe his first comforts into our soules, even on such conditions? Is not this to limit the Spirit, who is free, *and bloweth where hee listeth?* Joh. 3. 8.

Answ. He doth not breathe his first comforts in such conditions, because he listeth not: it is not his good pleasure to give us our first comfort (which is the comfort of our Justification) from our owne righteousnesse, before hee give us comfort in the righteousnesse of Christ. The holy Spirit in all his dispensations to us ward, delighteth to receive all from Christ, rather then from us; that so hee might glorifie Christ in us. *The Comforter whom I shall send to you, hee shall glorifie me; for hee shall receive of mine, and shew it unto you,* Joh. 16. 14. Nor will he so

so much dishonour the righteousnesse and grace of the Father of glory, as first to pronounce and declare us justified in the sight of our owne righteousnesse.

In *Mat.7.* from *verse* 16. to 20. *Object.* 4.
The tree is knowne by his fruit.

True, to others; but not unto *Answ.*
himselfe. If a tree could know it selfe, it would first come to know it selfe, by seeing upon what root it grew, before it came to see what fruit it did beare; *Jeb.* 15. 1, 2, 3, 4, 5.

But this Doctrine is new, it is not *Object.* 5.
ancient, nor gray-headed.

The Doctrines of the Covenant *Answ.*
of free-grace are ever new; because they are the Doctrines of the New-Covenant, which can never waxe old: should it once waxe old, it would soone vanish away, *Heb.* 8. from *vers.* 8. to 13. though it be as ancient as *Abraham*, yea, as *Adam*; for hee had his first comfort and assurance, in an absolute promise of

free-

free-grace, *Gen.* 3. 15. yet it hath ever seemed new in every age.

Augustines Doctrine of Conversion, that is of grace, and not of free-will.

Luthers Doctrine of Justification, that is of faith, not of works.

Calvins Doctrine of Predestination, that is of grace, not of faith and works fore-seen: were all of them thought new Doctrines in their times; and yet all of them the ancient truths of the everlasting Covenant of grace.

And surely, for this Doctrine in hand, *Calvin* is as clear, as my hearts desire to God is wee all might be; his words have been partly rehearsed before, in the answer of some Objections; and partly in my large Answer to your Reply.

Bellarmine taketh it to be the generall Doctrine of the *Lutherans*, That, Assurance of faith goeth before works, and doth not follow after, *Institut. lib.* 3. *cap.* 9. And *Pareus* in

answer

answer unto him, saith, That though there be an assurance that followeth good works, yet the former assurance from the witnesse of the Spirit goeth before.

And seeing they that are the chief Reformers of the Protestant Assemblies, doe generally make sanctification a fruit of faith, and doe define faith to be, A speciall assurance of mercy in Christ; it must needs be out of controversie their judgement, That a man receiveth his first assurance, not from his sanctification, which they make to be an effect flowing from it; but from an higher principle, even from the grace of the Father, and the righteousnesse of the Sonne, the Lord Jesus Christ; and witnessed by the holy Spirit.

Bilney, in the Book of Martyrs, in his Epistle to B. *Tunstall*, relating the manner of his conversion, protested, That when hee had wearied himself in many superstitious works of

of fasting, and Popish pennanc
hee received at last his first assuranc
from that place in *Timothy*, 1 Ti
1. 15. hee calleth it a most swe
word unto him, *This is a true saying
and worthy of all men to be receive
Jesus Christ came into the world to sa
sinners, of whom I am the chiefe.*
word from an absolute promise, s
home unto him by the holy Spir
without respect of any sanctifica
on formerly wrought or seene
him.

Alas, how farre are they mist
ken, that thinke the contrary D
ctrine hath beene sealed with t
bloud of Martyrs?

Zancheus his judgement, thoug
he was a godly and an eminent lea
ned man, yet I would not have n
med him, but that Mr. *Perkins* high
ly approved his discourse, and tra
slated it, as a choyce piece, into h
owne Volume, which maketh it o
vious to every godly Reader, th
studieth *Perkins* learned Worke

Pa

Page 429. the first testimony, saith Piscator and Perkins, for him; by which God assureth us of our election, is that inward testimony of the Spirit, of which the Apostle also speaketh, Rom. 8. 16. *The Spirit witnesseth to our spirits, that we are the sonnes of God*: And afterward coming to give some direction how a man may know, whether this testimony be true, and proceedeth from the holy Spirit, or no. Hee answereth, Page 433. three wayes.

1. First, A man may know it, first, by the perswasion it selfe.

2. Secondly, By the manner of its perswasion.

3. Thirdly, By the effects.

1. For the first, the holy Spirit doth not simply say it, but doth perswade with us, that we are the sonnes of God: And no flesh can doe it againe.

2. By reasons drawne not from our

worke, or from any worthinesse in us; but from the alone goodnesse of God the Father, and the grace of Christ freely bestowed, and in this manner the Devill will never perswade any man.

3 The perswasion of the holy Spirit is full of power, for they which are perswaded that they are the sons of God, cannot but must needs call him Father, and in regard of love to him do hate sinne; and on the contrary, they have a sound hearty desire to do his Word and Will revealed.

Answ. 2. For the second Answer to the imputation of Novelty, Either (saith *Fabius Contius*) I am exceedingly deceived, or it justly falleth upon the contrary Doctrine, and they are much mistaken that think otherwise, I never read it to my best remembrance, in any Author olde or new: that ever a man received his first evidence of the faith of his Justification, from his Sanctification, unlesse it be one, whom I met with

with-

(within these two dayes) Printed within these two yeares, that maintaineth our first comfort of Justification from Sanctification. But generally all our English Orthodox Teachers doe oppose it.

Amongst the English Teachers none, for ought I know, did more advance the Doctrine of Marks and Signes, then Master *Nicholas Byfield*, and yet he himselfe professeth, that humane reason cannot beleeve such great things from God, from any thing that is in us: But onely because we having the Word of God assuring such happinesse unto such as lay hold upon the promises contained in it. So that it is that which breedeth Faith, or as he calleth it, the perswasion of our good estates. Yet notwithstanding, saith he, the assurance of Faith is much increased, and confirmed by Signes; the former part of which speech, touching the first begettings of the assurance of Faith, consenteth with me;

the latter, concerning the increasing and confirming of the assurance, argueth plainely his consent, thus farre also, that he meant not that the assurance of the Faith of Justification should spring from Sanctification. But when he would have the assurance of Faith to bee increased and confirmed by the light of Signes, I would not refuse it; If by the assurance of Faith, he meanes onely assurance of Knowledge; or if he meaneth onely assurance of Faith, properly so called, I would then put in this caution.

That then the Spirit of God himselfe had need, by his owne testimony, to reveale our justification unto us, and Gods free grace in accepting us in Christ: or else it is not Word, nor Worke, nor the light of a renewed conscience, that can increase, or confirme, the assurance of Faith of our Justification. But only the manifestation of Gods

Free

free-grace, in a Divine testimony, testified by his owne good Spirit.

The third Question is concerning the activenesse of Faith: The Controversie is

Quest. 3. *WHether Faith concurre as an active instrumentall cause to our Justification?*

In the explicating of it, I must first speake what it is that justifieth thee.

1 First, we doe beleeve, that in our effectuall calling, *God draweth us to union with Christ, Ioh. 6. 44. Shedding abroad his Spirit in our hearts, Rom. 5. 5.* And *working Faith in us to receive Christ, Ioh. 1. 12. 13.* And *to live by Faith upon him, Gal. 2. 20.*

2 Secondly, we are no sooner alive in *Christ*, but we are accounted of God as his *adopted children in Christ, Gal. 3. 26. Ephes. 1. 5.* and *so are made heires*

heires of righteousnesse, Gal. 3. 29.
God imputing the righteousnesse of his
Sonne Jesus to us for our justification,
Rom. 4. 23. 24. 25.

As we were no sooner alive in the first *Adam*, but we became his children, and heires of his transgression; God imputing the guilt of it to our condemnation.

Now in this we all consent, that in receiving the gift of Faith we are meerely passive.

But yet a double Question heere ariseth.

Quest. 1. Whether in receiving of *Christ* (or the Spirit, who commeth into our hearts in his name) we be meerly passive?

Quest. 2. Whether our Faith bee active to lay hold upon the righteousnesse of Christ, before the Lord doe first impute the righteousnesse of Christ unto us.

Our Reasons are;

Reas. 1. If it be the spirit of Grace shed abroad in our hearts, that doth beget

get Faith in us: then if wee were passive in receiving Faith, wee are much more passive in receiving Christ, or the Spirit of Christ, that begetteth Faith: for if we have no life to be Active untill Faith come; we have much lesse life to be Active before the Cause, and root of Faith come.

But it is the Spirit of Grace, shed abroad in our hearts, that begetteth Faith in us, *Zech.* 12. 10.

Therefore if we be Passive in receiving Faith, we are much more Passive, in receiving the Spirit that begetteth Faith.

If we bee active in laying hold on Christ, before he hath given us his Spirit: then we apprehend him, before he apprehend us: then wee should doe a good act, and so bring forth good fruites, before wee become good trees; yea, and bee good trees before we be in Christ. *Reas.* 2.

But these are all contrary to the Gospell, *Philip.* 3. 12. 13. *Matth.* 7. 18.

7. 18. *John* 15. 4. 5.

Therefore wee bee not active in laying hold on Christ, before hee he hath given us his Spirit.

Quest. 2. Whether our Faith bee active to lay hold upon Christ for his righteousnesse, before the Lord do first impute the righteousnesse of Christ to us; we conceive no.

For these Reasons.

Reason 1. If the sinne of *Adam* were imputed unto us for our condemnation, assoone as we were alive by naturall life before we had done any act of life, good or evill: then the righteousnesse of Jesus Christ is imputed unto us to our Justification, as soon as we be alive unto God by Faith, before wee have done any act of Faith.

But the former is plaine, *Rom.* 5.18.19.

Therefore the latter also.

Reas. 2. If our Faith be first active, to lay hold upon Christ for his righteousnesse, before God imputeth it unto us;

Then wee take Christs righteousnesse to our selves, before it bee given unto us.

But that wee cannot doe, for in the order of nature, giving is the cause of taking; unlesse wee take a thing by stealth.

If our Faith be first active in laying hold on Christ for his righteousnesse, before God impute it unto us; then we doe justifie God, before he doth justifie us. *Reas.* 3.

For hee receiveth the testimony which God hath given of his Son: that God hath given us life in his Sonne, he hath set to his seale *that God is true*, *Iohn* 3.33. And so he which justifieth God, as others that doe not receive the testimony, condemne God of lying, 1 *Ioh.* 5.10.

But we cannot Justifie God before he justifie us; no more then we can love him *before hee first loved us*, 1 *Ioh.* 4.19.

If our Faith be first active to lay hold on *Christ* for his righteousnes, *Reas.* 4.

before

before God imputeth his righteousnesse unto us: Then wee are righteous men to act, and worke out our owne righteousnesse, before we be righteous, by the imputed righteousnesse of *Christ*.

But we be to our best acts and workes of righteousnesse, unrighteous, till our sinnes bee pardoned, which is not untill the righteousnesse of *Christ* be imputed to us.

Reason 5. In the order of nature, the object is before the act that is conversant about it: Therefore it is in the order of nature, before the act of our Faith.

Obj. 1. To beleeve on the name of Christ is an act of Faith. To beleeve on the name of *Christ*, is to receive *Christ*, *Iohn* 1. 12. Therefore the receiving of *Christ* is by an act of Faith.

Ans. The place in *Iohn*, upon which the weight of this Argument lieth, saith no more, but that they which received *Christ* in the second *Aoriſt* in

the time past, doe beleeve on his name in the time present. Which we willingly grant, that they who receive *Christ*, their faith becommeth dieth through him to beleeve in his name, that so they might receive him, and his righteousnesse.

We are justified by Faith, Rom. 3. 28. *Object.* 2.

When we are said to bee justified by Faith, It is by the righteousnesse of *Christ* imputed unto us. *Answ.*

Abrahams To credere, his act of beleeving, *was imputed unto him for righteousnesse*, Rom 4. 3. *Object.* 3.

It is taken generally amongst the learned, for a singular opinion of Master *Wotton*, that *To credere*, the act of beleeving should be imputed for rigteousnesse. *Answ.*

For, indeed, the act of beleeving is neither a righteousnesse according unto the Law; For *the Law is perfect*, Psal. 19. 7. Nor a righteousnesse according unto the Gospell, For the act of beleeving is an act of

of our owne, though given of grace: But the righteousnesse of the Gospell is not an act of our own And therefore *Paul desireth that he may be found in Christ, not having his owne righteousnesse which is of the Law, but that which is through the Faith of Christ, the righteousnesse which is of God by faith*, Phil. 3.9. to wit, *the righteousnesse of Christ imputed.*

Object. 4. But this Doctrine is opposite unto the streame of all the Learned; a passive Faith is not heard of amongst men, and they doe generally make Faith an instrumentall cause of their Justification.

Answ. A passive Faith is rarely hard of out of my mouth, but yet the thing meant by it, is never rare in the writings of the learned, nor sometimes the word passive Faith.

Two things are meant by the word of Faith, and may be said to be passive in our Justification, in a double respect.

1. Because a habite of Faith may be called

lled passive, before it putteth forth y act, and we are justified assoone by an habit of faith we are alive in *Christ*; in the first moment of our conversion, before Faith hath put forth any act: as we were all guilty of *Adams* sinne, before we were active to reach forth any consent unto it.

Faith may be said to bee passive in our justification, because it doth not lay hold on *Christ*, to fetch Justification from him, till *Christ* have first laid hold on us, and imputed his righteousnesse to us; and declared it unto us by his Spirit, in a free promise of Grace: And then Faith becommeth active, actually to receive *Christs righteousnesse*; and actually to beleeve on it, either by way of dependance, or assurance.

For the truth is, seeing wee are not justified, neither as it is a gift in us; nor as it is an acting and working from us; but in regard of his object, the righteousnesse of *Christ* which

which it receiveth.

Therefore which way soever Faith may receive *Christ* first or last by the same way we may be justified by it.

Now Faith of it selfe, even the habit of Faith is an emptying grace, and so is as an empty vessell, fit to receive *Christ* and his righteousnes.

And both the act of Faith, whether of dependance on *Christ*, or of our assrance in *Christ*, carrieth us out of our selves unto him, and so maketh us fit to receive *Christ*, and his righteousnesse.

Thus I have explained what I meane by a passive Faith.

Let me shew you, that neither the Word, nor the naming of it, is an untruth from our best learned men of eminent worth for parts and abilities.

Calvine in his Institutions, *Lib.* 3. *cap.* 3. *Sect.* 5. *Quoad Justificationem.*

Ursinus in his Catechisme, *Quest.* 60. *Sect.* 5, *Potius Deum primum.*

Chemieri-

Chemnitius de fide, lib. 13. Chap. 6.
unitissimus esse duo.
Doctor *Amesius in Medullam Theo-*
logiæ, lib. 1. Cap. 26. Recepit Christi.
Paul Banes on the *Ephesians* 2.
verse 1. He quicken us, since he
acknowledge a passive receiving of
Christ, he must acknowledge a pas-
sive Faith: for there is no receiving
of Christ, but by Faith.

In a Booke of choice *English Ser-*
mons, that goeth under the name of
Doctor *Sybbs*, and our Brother *Hoo-*
king and master *Davenport*, there
are stiled the Witnesse of Salva-
tion, on *Rom.* 8. 15. 16. where in
Page 135. are these words: *In Ju-*
stification, Faith is a sufferer onely;
but in Sanctification, it worketh, and
purgeth the whole man.

As for our Learned men that
doe generally make Faith an in-
strumentall cause of their Justifica-
tion. I confesse it is true; But I
doe not understand them (as *Che-*
merius doth in the like case) to

meane

meane no other kinde of cause; th
Causa sine qua non; or, *Causa r*
vens, or *prohibens*. For Faith h
peth the Soule empty of confiden
in it selfe, and maketh a way f
the receiving of the righteousne
of Christ. Even as the poo
Widdowes empty vessells made
way for the receiving the oy
out of the Cruse; whereas the fu
nesse of the Vessell caused it t
stay.

The good Lord empty us me
and more of our selves, that w
may be filled with him, *Out of whe*
fulnesse wee receive grace for
grace, John 1.16.

Gloria sit soli Deo.

Twelve Reasons laid down against prescribed and stinted Formes of Prayers or Prayses.

BEcause it is against Gods glory, *Reas.* 1.
in stinting unto him such a daily measure of Service (consisting of Prayer or Praise) and so hindering the spirituall petitions and phrases, that otherwise would be, if Gods good gifts were used.

It is against the dignity of Christ, 2
which hath qualified his Saints with a proportionable measure of the gifts of the Spirit, for Prayer or Praise, 1 *Cor.* 14. 15, 16. in making their gifts needlesse and useleſſe, when they can serve themselves with Books, and Formes, without them.

It quencheth the gifts of the ho- 3

ly Spirit; because it hath no spirituall imployment for Prayer nor Praise in his spirituall house, 1 *Pet.* 2.5.

4 God is so jealous of his glory, that hee cannot endure his worship should be corrupted with the least mixture of man: *Nadab* and *Abihu*, for offering with strange fire which God commanded them not, were destroyed with fire from the Lord, *Levit.* 10.1,2.

Uzzah, for touching the Ark contrary to the order of the God of Israel, was smitten dead, and Israel had a breach made amongst them, 1 *Chron.* 13.9,10,11. compared with 1 *Chron.* 15.12,13.

Jeroboam devised worship at *Dan* and *Bethel*, though hee pretended by it to worship the true God, and advance the worship of *Jehovah*; yet hee worshipped nothing but the Devils, and Calves that hee made, 2 *Chron.* 11.15. *And it became a sinne to* Jeroboam *and his house, to destroy*

destroy it root and branch, and all the Kings that countenanced and upheld it; 1 *Kin.* 13. 34. 2 *Kin.* 17. 21, 22, 23. But such as feared the Lord amongst them, both Levites and Priests, left their Cities, and possession, and of the people, such as set their heart to seeke the Lord God of Israel, came to *Jerusalem*: So *Jeroboams* Kingdome weakned; but *Rehoboam*, that gave liberty of conscience to worship the true God, strengthened; 2 *Chron.* 11. 16, 17.

¶ Now, was God so jealous of his glory under the Law, that hee that sinned against that worship which God by *Moses* prescribed, hee died without mercy? how much severer punishment are they worthy of, that sinne against the Sonnes authority, seeing hee is Lord of the spirituall house, *whose house are wee*, Heb. 3. 6. And the heavenly Father commandeth us to *heare him*, Mat. 17. 5. *and that in all things*, or our soules must perish, *Acts* 3. 22, 23? Now, if

we worship God in prayer or praise, or any other way, by any innovation or invention of man, let us heare what our Prophet Jesus saith, *In vaine yee worship me, teaching for Doctrines the Commandements of men, Esay* 29.13,14. *Mar.*7. 6,7,8. And however it may seeme glorious in our eyes, yet God hath set this stigma on it, That it is a vaine worship.

5 I cannot worship God in a stinted forme of worship, in prayer, and praise, and the like, lest I make my selfe guilty of the bloud of Christ.

Christ by his death hath freed me from the whole Ceremoniall Law, so that if I consent to reare againe what Christ by his death hath abolished, I crucifie Christ, make my selfe guilty of his bloud, and as much as in me lieth, expell him out of the Nation.

Now, the Ceremoniall Law had his constitution in Israel, either from *Moses*, or from God: Not from *Moses*,

ses, for hee was a servant in his house, and hee did nothing in the Tabernacle, nor about it, but what God shewed him, *Exod.* 25.4. *Acts* 7.44. But the Ceremoniall Law had his originall law from God: Now, if the death of Christ were of that power, to put an end to the whole Ceremoniall prescribed Worship, so that whosoever should reare it again should crucifie Christ, and make us guilty of his bloud, &c. Then, that death of Christ is of force, to put an end to mans Ceremoniall Worship:

But the first is true; *Ergo*, the latter.

The Consequence is denyed. *Object.*

That power which can disanull the greater, must needs disanull the lesser; if the death of Christ put an end to the heavenly Fathers Ceremoniall Worship, and in prayer and praise, at, or before the Ark, or in the Temple; then it will put an end to all mans devised Worship, *Answ.*

unlesse you will advance the authority of man above God the Father. *Col.* 2. 20, 21, 22, 23. If Christ by his death hath freed us from the rudiments of the world, the Mosaicall Ceremonies, why living in the world are wee intangled with ordinances, after the doctrine, traditions, and commandements of men?

Object. But they are set up for the glory of God.

Answ. Not I, but *Paul* shall answer for me; *They have a shew of wisdome, in will-worship*, but it is onely a shew, there is no substance in it.

6 Wee harden the obstinate Papists in their superstition; for they say, and that truly, Wee received most of our formes of prayer and praise from them.

7 Wee rob the Spirit of his glory, who is given to Saints to forme prayer and praise in them, 1 *Cor.* 14. 15, 16. *Rom.* 8. 26. *Gal.* 4. 6.

8 Wee impose a burthen upon the conscience

conſcience to be practiſed, which God hath left arbitrary, to be uſed according to our neceſſities; *If we be afflicted, then pray*; if wee have faſted how bountifull the Lord hath been to us in bleſſings, then let us praiſe him; *Jam.*5.13.

9 If wee frequent deviſed formes of Worſhip in prayer or praiſe, we ſhall lay a ſtumbling block before a weak brother, and cauſe him to fall. *Woe be to them that follow the way of* Balaam, *who taught* Balack *to caſt a ſtumbling block before the children of Iſrael*, Revel.2.14. Jud.v.11. *Now offences muſt come, but woe unto the men by whom they come: It were better for me, that a milſtone were hanged about my neck, and that I were caſt into the ſea, then that I ſhould offend one of theſe little ones*, Luk.17.1,2.

10 If wee frequent deviſed formes of Worſhip in prayer or praiſe, we ſhall offend our conſciences; (even ſo many of us as are Saints enlightned, to behold the beauty of his

spirituall Worship, performed, or offered in his spirituall house, the Congregation of the faithfull united;) *Now if our consciences condemne us, God is greater then our consciences*, and hee will condemne us also, 1 *Joh.*3.19. for *he knoweth all things*. Therefore I say to you (who blame us for not frequenting devised forms of Worship in prayer and praises) as *Shadrach*, *Meshach*, and *Abednego* did to King *Nebuchadnezzar*, *We are not carefull to answer you in this matter; Our God whom wee serve is able to deliver us out of your hand: But if he will not, be it known to you, we will not serve your gods*; nor worship our God in that devised way that men set up, *Dan.*3.16,17,18.

11 If one set form of spirituall Wor-
ship in prayer and praises had been
or needfull, Christ would have left
one: But the Prophets, Christ, the
Apostles, never prayed nor praised
God by any set forme of Worship
invented by man; but by the pow-

erfull worke of the holy Spirit, *Rom.* 8.26. *Gal.* 4.6.

A set forme of Worshipp prescribed in prayer or praises, cannot in prayer expresse the severall necessities of Gods people; for the more grace they have, the more they see their owne wants; and the more sensible they are of their owne infirmities, corruptions, and sinnes. Neither can it in praises expresse the manifold experiences that the Saints daily observe of Gods mercifull dealing with them: Therefore a set Forme of prayer or praises, to Gods Saints, and faithfull ones, principled with a spirit of prayer and praise, it is altogether unusefull; 1 *Cor.* 14. 15, 16. 12

Soli Deo honor & gloria

FINIS.

UMI

A DESCRIPTION OF THE Spirituall TEMPLE: OR THE SPOUSE Prepared for the LAMBE, The LORD JESUS.

Written by FRANCIS CORNWEL, a Minister and Servant of Jesus, the Christ, for the benefit of poore distressed consciences, in City and Countrey.

LONDON, Printed by *John Dawson*. 1646.

UMI

TO THE HONOVRABLE,

and the true lover of all conſcientious Covenantours, that ſtand up for a through Reformation, according to the word of our good God, in *England*, and *Ireland*, CORNELIUS HOLLAND Eſquire, a Member of the Houſe *of Commons Aſſembled in Parliament.*

SIR,

DAvid deſcribeth the godly man, by his pleaſure, and by his paines: Firſt, the pleaſure of the godly man, in theſe words: *He delighteth in the Law of the Lord.* Secondly, the paines of the godly man; *And in that Law he meditateth day and night*; not only in the day appointed for man to labour in, but in the night alſo appointed for man to reſt: the reaſon is, becauſe it is his meat and drinke, to doe the will of his God. (Honoured Sir) The Word of Chriſt being the Rule of Pſal. 1. 2.

of *England's* Reformation; the good Lord (that writeth his Lawes in his peoples hearts, according to his new Covenant of Grace: *Heb.* 8, 10.) put it into my minde, seriously to consider, What Schisme was; that I had covenanted against. And searching the Scriptures, I found it thus written, 1. *Tim.* 6. 3. *If any man teach otherwise, and consent not to the wholesome words, even the words of our Lord Jesus Christ; and to the Doctrine which is according to godlinesse.* Vers. 4. *He is proud, knowing nothing; but doting about Questions, and strife of words; whereof commeth envy, strife, raylings, evill surmisings.* Vers. 5. *Perverse disputings of men of corrupt mindes, and destitute of the truth; supposing that gain is godlinesse; from such withdraw thy self.* Yea, and after a further enquiry, to understand aright the things that are controverted amongst us; by the good providence of the Almighty, I found two Texts of holy Scripture, setting forth two sorts of men, Diametrally opposing one another, as light doth darkenesse, truth doth falsehood; the one thus written: 1 *John* 5. 1. *Whosoever beleeveth that Jesus is the Christ, is borne of God.* And the other, thus; 1 *John* 2. 22. *Who is a lyar, but he*

that

that denyeth that Jesus is not the Christ, he is Antichrist, that denyeth the Father and the Sonne. And when I thought to understand the difference, it was to hard for me, untill I went into the Sanctuary of God; where the Father of glory, of his good pleasure, revealed to me (the unworthyest of all his servants) the truth of that; which (I conceive) is the root of all our Controversies, and gave me to understand the meaning of the *Scriptures*, 1 *John* 5. 1. *Whosoever believeth that Jesus is the Christ*, viz. *the eternall King, Prophet, Priest of the Church of the new Testament, ratified with his blood, whom the Father of glory hath exalted to bee Lord and Christ*, Acts 2. 36. *and head*, Ephes. 2. 20, 21, 22, 23. *It borne of God. Seeing no man can say*, (that is confesse) *that Jesus is the Lord but by the holy Spirit*, 1 Cor. 12. 3.

Hence I find it written, *Joh.* 1. 11. *Jesus came to his owne, but his owne received him not*, that is, for the Christ, that Messiah which was to come: but onely for the *Carpenters sonne*, Matth. 13. 58. The reason was, because none could understand that Mystery: *but they onely to whom the Father of heaven revealed it*, Matth. 11. 24. Hence, when Jesus demanded of his

Disciples,

Disciples? *Whom doe men say that I the Sonne of Man am? Peter answereth thou art the Christ, the Sonne of the living God: Jesus answereth, Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed this unto thee; but my Father in heaven. And thou art Peter, and upon this Rock* (Jesus the Christ, whom thou hast confessed) *I will build my Church, and the gates of hell shall not prevail against it*, Mat. 16.16,17,18. Many for fear durst not in those dayes confesse Jesus to be the Christ: Instance the Parents of the blind man: Because the Jewes had agreed, that if any did confesse, that hee was the Christ; *He should be put out of the Synagogue*, John 9. 22. But so many as received him (*viz.* to be the Christ) to them he gave power to be called the sons of God; even to them that beleeve in his name; which were borne not of bloud, nor of the will of the flesh, nor of the will of man, *But of God*, *John* 1. 12,13. And as for that other Text of the holy Scripture that doth universally oppose it, the heavenly Father gave me thus to interpret it: 1 *John* 2.22. Who is a lyar (*viz.* borne of the evill one, who is a lyar, and the father of lyes, and abode not in the truth, *John* 8. 44. But hee that denieth,

that

that JESUS (whom hee confesseth dyed for his sinnes; and rose againe the third day, according to the Scriptures) Is not the Christ, *viz.* the anointed King and Prophet of his Church, in all his outward administrations and institutions, in admitting of Members into his spirituall Kingdome, according to his royall Commission, *Matth.* 28. 18, 19. *Mark.* 15. 15, 16. (though he acknowledge him to be his eternall Priest that ever liveth, to make intercession to God for him, *Heb.* 7. 25. He is that Antichrist (*viz.* an enemy and adversary to Jesus the Christ) that denieth the Father and the Sonne, He that denieth the Sonnes Authority, to bee the eternall King, and his Commission to bee in force, *Matth.* 28. 18, 19, 20. *Mark,* 15. 15, 16. and to be the eternall Prophet; and his word to be the eternall rule for Doctrine and Gouernement; aswell as his eternall Priest to reconcile him to God: Denieth the Father, that sanctified the Sonne, *and sent him into the World,* John 10. 36. *and raised him from the dead,* and exalted him to bee Lord and Christ, *Acts* 2. 36. Hence it is (my Honoured friend) First, that in all my writings, I have studied to exalt Jesus the Christ, it

being the Primitive Faith *once given to the Saints, Math.* 16. 16. Secondly, to distinguish Jesus the Christ from all others named with the name of Jesus in Scripture Record: as *Joshua* is called Jesus, *Hebr.* 4. 8. *&c.* others. Thirdly, because I find the Scriptures giving that Title to him in divers places.

John confesseth, *I am not the Christ*, John 1. 20. The Woman of *Samaria* said, *I know the Messiah commeth which is called the Christ*, John 4. 25. *Apollos* mightily convinced the Jewes, shewing by the Scriptures, *that Jesus was the Christ*, Acts 18. 28. Now that I received from the Lord, I could not but make knowne to you, You being one of the tender hearted Loyall Covenanters, a Member of that High and Honourable Court, under whose shade Conscientious Covenantours (that contend for the faith of Jesus the Christ, once given to the Saints) find rest.

Know (worthy Sir) that the departure from the faith of Jesus the Christ, is a cause of so many Schismes, and Heresies maintained in the earth. Disdaine not therefore to read a little Treatise, called the *Difference betweene the Christian, and Antichristian Church*, Deliniated

niated according to the Scripture Record, though the truth therein contained (like the *Two witnesses, Revel.* 11.3.) *have long mourned in Sackcloth:* Yet if God give you an heart to receive it, It will be a Jewell surpassing all earthly Treasure. For if Iesus the Christ bee your Prophet to teach you, his heavenly Father will, *Matth.* 17.5. *Acts* 3.22.23. He will then be your King to protect you, *Matth* 28.20. Your Priest to intercede for you, *Joh.* 27.20. Your Judge to acquit you, *Joh.* 12.48. and if the love of Christ draw you to keepe all his Commandements (though in the world you meet with affliction for his sake; yet in Christ you shall find peace) for the Father, Son, and Spirit will dwell in your heart, and take it for the *Sanctum Sanctorum*, where they will abide to cheer and refresh you, *Joh.* 14.23. *And if you confesse, him in this world before men: He will confesse you before his Father*, and proclaime it to your eternall peace and comfort, (*Enge bone serve*) *Well done thou good and faithfull servant, enter into your Masters joy.* Matth. 25.21.

Orpington in *Kent*, *the tenth Moneth, the first day*, 1645.

Yours, who contendeth for the faith of Jesus the Christ.

FRANCIS CORNWELL.

To all loyall Covenanters, contending for the Faith of JESUS the CHRIST, once given to the Saints; *Mat.* 16. 16, 17.

COurteous Reader, *be not too censorious concerning him that is the Publisher of this little Treatise, stiled,* The difference between the Christian and Antichristian Church, *as if hee condemned the Ages and Generations that are past, as in a lost condition; because he saith they have built their house upon wood, and hay, and stuble, and not upon the sure rock Jesus the Christ: Farre be it from him to judge so rashly of the Ages and Generations past, or present, concerning their finall estate; for hee is commanded to judge no man before the time, knowing that* they stand and fall to their owne Master: *And,* wee shall all stand before the judgement seat of Christ;

And then and there every one shall give an account for himselfe to God, *Rom.* 14. 4,10,12. *Knowing, as it is recorded in the inspired Scriptures, that* If any man build upon this foundation (*Jesus the Christ*) gold, silver, precious stones, wood, hay, stubble; Every mans work shall be made manifest: for the day shall declare it; because it shall be revealed by fire: and the fire shall try every mans worke. If any mans worke abide, which hee hath built thereon, hee shall receive a reward: If any mans work shall be burnt, hee shall suffer losse; but himselfe shall be saved, yet so as by fire, 1 *Cor.*3.12,13,14,15.

Secondly, Know that the discovery of this truth was (as the vision that is but for an appointed time) and is become now to us, as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee: And he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this I pray thee: And hee saith, I am not learned, *Esay* 29,11,12. *So that it is not in him that is learned, nor in him that is unlearned, to discover the mystery of iniquity, by which Antichrist hath filled the Temple so full of smoak, that no man can see how to enter into it, until*

God

God enlighten him; which caused the Lord Jesus in the dayes of his flesh, to break out into an Eucharistia of praise, looking on his Disciples, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and learned, and hast revealed them unto babes. Even so, O Father, because it seemed good in thy sight, *Mat.* 11.25,26. *That the whole glory in discovering of truth to any, might be given unto God.*

Thirdly, Know (gentle Reader, who art a searcher after truth in these inquiring times) that the Publisher wrote this Treatise, to discover that the difference lieth not so much amongst us in point of Baptisme; as it is about the Doctrine of the Faith of Jesus the Christ, the Sonne of God; which whosoever beleeveth and confesseth, that Jesus the Christ is the Son of God, it is lawfull to baptize him, Act. 8. 36,37,38. *And, to which Faith of Jesus the Christ, and Baptisme, the promise of receiving the gifts of the holy Spirit is given,* Act. 2.38,39. *And though for publishing this mystery of Faith, which hath been hidden for some Ages and Generations that are past, hee suffer reproach and contempt from the hands and tongues of some; yet, if the will of God be so, it is bet-*

ther hee suffer for well-doing, then for evil. Yet the love that hee beareth to the loyal Covenanters in the Nation, constraineth him to doe it, rather then his Country-men should ever remaine in blindnesse, under the power of Antichrist.

Thine, who is the unworthiest of all the servants of Christ, (who is content it should be said of his good name, that is as a precious oyntment, as Luther *said of* Moses *his body, Let it die and rot, so God may be glorified, and Jesus the Christ exalted in all his royall Offices;)*

FRAN. CORNWELL.

A DESCRIPTION Of the Spirituall Temple.

THe Spirituall Temple of the New Teſtament, the New Jeruſalem which came downe from heaven, the Bride prepared for the Lambe, the Lord Jeſus the Chriſt, *Revel.* 21.2. may not be unfitly compared to the materiall Temple of Jeruſalem, in the letter, whoſe foundation ſtone was of earth; whoſe materials were hewen ſtones, compacted into one edifice or Temple: the furniture thereof was an Altar, a Sacrifice, and a Prieſthood; who

who were made after the law of a carnall Commandement, *Heb.*7.16. which was typicall, and was not to continue for ever; but onely to the time of Reformation, and then the glory of it should vanish away. In which materiall Temple, none must come thither to worship, but the circumcised Jewes and Proselytes; for the uncircumcised and unclean were an abomination, and must not enter in at the gates thereof; *Ezek.*44.6, 7. And for the defects the people of Israel and Judah committed in their worship, so long as they continued in their integrity, the high Priest went once every yeare into the Holy of Holiest, and that not without bloud, to offer up for himselfe, and for the errours of the people, *Heb.*9.7. Yea, and great were the priviledges that belonged to the Jewish Church: *To them* (saith *Paul*) *pertained the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and*

the

the promises: Who are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. Rom. 9. 4, 5. *But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is to say, not made of this building,* Heb. 9. 11. reareth up a spirituall structure, or house.

1. Whose Foundation was the living stone, who hath life in himselfe, Jesus the Christ, 1 *Cor.* 3. 11. *Seeing other foundation no man can lay, save that is laid, Jesus the Christ,* 1 Pet. 2. 4. *For there is salvation in none other,* Acts 4. 12.

2. The spirituall Materialls are such as are *borne of water and of the Spirit,* Joh. 3. 5.

Who are they which are born of the Spirit? *Quest.*

Such men and women as through a Gospel Ministry are brought to beleeve, and manifest by their confession, that Jesus who was crucified, *Answ.*

fied, dead, and risen, *is the Christ, is borne of God*, 1 Joh. 5. 1. *For no man can say* (that is, *confesse*) *that Jesus is the Lord, but by the holy Spirit*: and being born of water, they are manifested to be lively stones, that have received life from Jesus the Christ, *the living stone*, 1 Pet. 2. 4. and fit spirituall materialls, to be set into *the spirituall house*, 1 Pet. 2. 5.

Quest. 3. What is the Forme of this spirituall house?

Answ. Union: *They which gladly received the word were baptized, and were added unto the Church* (and so were compacted into one spirituall house, whereof Jesus the Christ is Lord: *Heb* 3. 6. *But Christ as a Sonne over his owne house, whose house are we, if wee hold fast the confidence, and the rejoycing of the hope firme unto the end:*) *And these continued stedfastly in the Apostles doctrine, and fellowship, in breaking of bread, and prayers, &c.* Act 2. 41, 42.

The Furniture of this spirituall house

house of the new Testament, whereof Jesus the Christ is the King, Priest and Prophet, is a Priesthood, Sacrifice, and an Altar; but all spirituall.

First, The Priests, whether they be Male or Female, they are all one in Christ, *Gal.* 3.28. Yea, every member of this spirituall house are *made Kings and Priests to God the Father*, Revel. 1.6. Yea, and the whole Church united into a body, *is a chosen Generation, a royall Priesthood, an holy Nation, a peculiar People; that they should shew forth the vertues of him that hath called them out of darknesse into his marvellous light: Which in times past were not a people, but are now the people of God*, 1 Pet. 2.9,10. 1

Secondly, The Sacrifices that these Priests offer, are all spirituall. 2

1. The first is Prayer, which the Spirit of Christ formeth in the heart of a beleever, whereby hee layeth open all his spirituall and temporall Psal. 141.3.

rall wants unto God his Father, in the name and mediation of Jesus Christ, through whom hee hath received a promise to bee heard, and to have his request granted, *Joh.*16.23,24.

2. Secondly, Praise is a spirituall sacrifice, offered up unto God continually, that is, the fruit of our lips, giving thanks to his name, *Heb.*13.15. Which is done by praising God *in Psalmes, and Hymnes, and spirituall Songs*, which the Spirit of Christ formeth in us, to sing, and make melody in our hearts to the Lord, *Ephes.*5.19. *Col.*3.16.

Quest. What is a Psalme?

Answ. It is a rehearsall of those speciall mercies and particular experiences that the Lord hath done for a beleever, when his soule was brought into great adversity; and when the Lord delivered him, the Spirit of God in the dayes of his mirth bringeth into his mind, and causeth him with heart and lips to blesse the

Lord

Lord in the Congregation, for his mercies received.

Thus *Hannah*, that was barren, the Lord made to keep house, and to be the joyfull mother of a sonne, singeth her song of praise, 1 *Sam.* 2. 1. *My heart rejoyceth in the Lord, my horne is exalted in the Lord, my mouth is enlarged over mine enemies; because I rejoyce in thy salvation.*

Mary the mother of Jesus singeth her *Magnificat*; *My soule doth magnifie the Lord, and my spirit rejoyceth in God my Saviour*, Luk. 1. 46, 47.

So when the Lord had made good unto old *Zacharias* what hee had foretold him concerning his sonne *John*, Luk. 1. 13, 14, 15, 16, 17, 18, 19, 20. being filled with the Spirit, breaketh forth into his Eucharistia of praise, *Luk.* 1. 68. *Blessed be the Lord God of Israel, for hee hath visited and redeemed his people.*

Yea, and old aged *Simeon* singeth his *Nunc dimittis*, *Lord, let thy servant depart in peace; for mine eyes*

eyes have ſeene thy ſalvation.

Nay, King *David* upon his har
warbles out the ſpeciall mercies
and favours, and deliverances Go
had done for his ſoule, *Pſal.* 10
Bleſſe the Lord, O my ſoule, and
within mee bleſſe his holy Name. Bleſ
the Lord, O my ſoule, and forget n
all his benefits. Who forgiveth all thi
iniquities: who healeth all thy diſeaſe
Who redeemeth thy life from deſtructi
on: who crowneth thee with lovin
kindneſſes, and tender mercies, &
Nay, the Pſalmiſt exhorteth th
Traveller, the ſicke man, and th
Mariner, to praiſe God for the
ſpeciall mercies received, *Pſal.* 10

Hence (holy *Paul* ſaith) *I will pra*
with the ſpirit, and I will pray wit
underſtanding alſo: I will ſing wi
the ſpirit, and I will ſing with unde
ſtanding alſo. Elſe, when thou ſha
bleſſe with the ſpirit, how ſhall he whic
occupieth the roome of the unlearne
ſay, Amen, at thy giving of thanks
1 *Cor.* 14. 15, 16. So that to ſing
bleſſe

bleſſe, and give thanks, in the language of holy Scripture, is all one.

Hence, as ſpirituall Prayer is a Sacrifice, *Pſal.* 141. 2. offered up unto God our Father in the name of Chriſt, to comfort, ſolace, and cure a ſad and grieved ſpirit; ſo ſpirituall praiſe is a Sacrifice, tendered to the Father of our Lord Jeſus Chriſt, through Chriſt, *Heb.* 13. 16. by a merry and rejoycing Spirit, for the ſpeciall mercies and bleſſings ſpirituall, and temporall, that the Lord hath bountifully beſtowed on him. According to that of the Apoſtle *Iames*, *Is any afflicted amongſt you, let him pray? Is any merry amongſt you, let him ſing?* James 5. 13.

3. Thirdly, Sacrifice, is a broken and a contrite heart for his ſins, and his dayly failings he hath committed againſt a crucified Jeſus: when God powreth upon his people the *Spirit of grace and ſupplication*, Zech. 12. 10. The more the Spirit of Chriſt openeth the eyes

3

of their ſpirituall underſtanding, to looke up by faith upon a Jeſus, who for their ſinnes was peirced, the more will their hearts bee pierced with godly ſorrow for their ſinnes, which bringeth repentance to ſalvation, *never to be repented of*, 2 *Cor.* 7. 10, 11. and to loath themſelves in their owne eyes, for all their ſpirituall and corporall abominations, *Ezek.* 36.

Hence beleeving *David* the King, that ſorrowed after a godly manner, for all his iniquities, ſaid, *The ſacrifices of God are a troubled ſpirit: A broken and contrite heart for ſinne, oh God, thou wilt not deſpiſe*, Pſalm. 51. 17.

4. *Sacrifice*; is a free, ready, and cheerefull contribution to the poore and needy members of Chriſt, *Hebr.* 13. 16. *To doe good and diſtribute forget not, for with ſuch a ſacrifice God is well pleaſed*, Phil. 4. 18.

5. *Sacrifice*; is an holy life, which the Spirit of *Chriſt* formeth in

in us. *Rom.* 12. 1. *I beseech you brethren upon the mercifulnesse of God, that yee present your bodies a living sacrifice, holy, and acceptable to God, which is your reasonable service.* 1 *Cor.* 6.20. *Yee are bought with a price; glorifie God therefore in body and spirits which are Gods.*

Thirdly, *The Altar*, that sanctifieth the person and the Sacrifice, and maketh them both acceptable unto God, *Is Jesus the Christ.* 1 *Pet.* 2. 5. *Yee also as lively stones* (that have received life from Jesus the living stone) *are built up a spirituall house, and holy Priest-hood to offer up spirituall sacrifices acceptable to God, through Jesus Christ.*

To this Spirituall House, or Church of the New Testament, gathered according to the royall Commission of King Jesus, *Matth.* 28. 18, 19, 20. as the Churches in *Judea*, in *Rome*, *Corinth*, *Galatia*, *Ephesus*, *&c.* were constituted. The Promises were made:

1 First, that God would bee a Father to all those that did obey his voice, and come out from among the Jewes, Heathens, and Gentiles, and separate from their false waies and superstitious worship, and touch not the uncleane thing, and he will receive you; And yee shall be his Sonnes and Daughters, saith the Lord, the Almighty, 2 *Corinth.* 6. 17, 18.

2 Secondly, for all the defects that these commit against his Spirituall worship, they have this promise: *The bloud of Iesus Christ, his Sonne, cleanseth them from all their sinnes,* 1 *Iohn* 1. 7. 1 *Iohn* 2. 1, 2.

3 Thirdly, So many as have been baptized into the name of the Lord Jesus; (that is, into the profession of Faith that the Apostles taught, to wit, that men should beleeve in a Crucified, dead, and risen Jesus, whom God hath exalted to be Lord and Christ) had the promise of receiving the gifts of the holy Spirit

How

How prove you that to this Faith and Baptisme, the gift of the holy Spirit was granted. *Quest.*

Repent, and be baptized every one of you, in the name of Jesus, for the remission of sinnes, and yee shall receive the gifts of the holy Spirit. For the promise (of giving the holy Spirit) is to you, and to your children, (as *Joel* the Prophet foretold;) *I will powre out my spirit upon all flesh; and your Sonnes and Daughters shall prophesie; and your old men shall dreame Dreames; and your young men shall see Visions, and also upon the servants, and upon the handmaides, in those daies I will powre out my spirit,* Joel 2. 28, 29. *And all that are a farre off, even so many as the Lord our God shall call,* verse 29. and to the twelve in *Asia* the promise was made good, *Acts* 19. 5, 6, 7. *And when this Spirit is come, he will guid thee into all truth; for he shall not speake of himselfe: but whatsoever he shall heare, that shall hee speake, and he will shew them things to* *Answ.*

come, John 16. 13. Yea to be to the whole Church, as a River *that shall make glad the City of God*, Psal. 46. 4. compared with *John* 7. 37. *If any man thirst, let him come to me and drinke*; vers. 38. *Hee that beleeveth on me*, as the Scripture hath said, *out of his belly shall flow rivers of living waters*. Vers. 39. (*But this he spake of the Spirit, that they that beleeve on him shall receive: For the holy Spirit was not yet given, because that Jesus was not yet glorified.*) But when Jesus was by the right hand of his Father exalted, he received of the Father the promise of the holy Spirit; *He hath shed forth this, which you now see and heare*, Acts 2. 33.

4. Fourthly, All things that are lost and accursed to mankinde by the fall of the first *Adam*: are restored and sanctified to the use of the beleevers, in and by the second *Adam*, Jesus the Christ. *All things are yours: Whether* Paul, *or* Apollo, *or* Cephas, *or the world, or life, or death,*

death, or things present, or things to come, all are yours, and yee are Christs, and Christ is Gods, 1 Cor 3.21, 22, 23. Hence the unbeleeving wife is sanctified to the use of the beleever: And shee being an unbeleever dwelling with the beleeving husband is sanctified, to bring forth an holy Seed to the use of the beleever: though the childe be borne in sinne, and by nature the child of wrath, as the most prophanest Pagans are, *Psal.* 51. 5. *Ephes.* 2.3. *Void of understanding, not able to distinguish betwixt good and evill:* Yet, *Titus* 1. 15 *Unto the pure, all things are pure:* Nay, the meat and drinke and the Creature which God hath created, are sanctified to his use; 1 *Tim.* 4. 3, 4, 5. *For every creature of God is good, and nothing to be refused, If it bee received with thankesgiving: For it is sanctified by the Word and Prayer.*

What Priviledge hath the unbeleeving party, by dwelling and abi- *Quest.*

ding with the beleever?

Answ. Great is the Priviledge, if he, or shee, will abide; for living under them, where the holy Spirit breatheth, and his lips drop as the honey combe; the sweet precious treasure of the Gospell of grace; What knowst thou, oh thou beleeving husband, whether God will not make thee instrumentall to save thy wife? though an unbeleever: Or what knowest thou, oh thou beleeving wife? whether God will not make thee instrumentall to save thy husband? 1 *Cor.* 7.16. And when hee is converted, hee will blesse God for you, (as *David* did for *Abigail*, in another case) Blessed be the Lord for you, and blessed be your good counsell, for you have been an instrument to convert a soule from the errour of his way, and save a soule from death, and hide a multitude of transgressions.

Quest. Is it not a greater Priviledge for an Infant to be borne of a beleever, then

then to be borne of a Jew, a Turke, or an Heathen?

yea; For the Children borne of beleevers are brought up in holy instruction, and education from their childe-hood (as young *Timothy* was taught in the Scriptures from his youth, by his mother *Eunice*) seeing it is the charge, the holy Spirit hath laid upon beleeving Parents: *Ephes.* 6. 4. *Fathers provoke not your children to wrath; But bring them up in the nurture and feare of the Lord.* Whereas if their Parents were Jewes, and Turkes, and Heathens, the Parents being without Christ, being Aliants from the Common-wealth of Israel; and strangers from the covenant of Promise, *having no hope, and without God in the world, Ephes.* 2 12. Their children brought up with them, follow after Superstitious vanities; and serve dumbe Idolls, as their Teachers, and Fathers led them, 1 *Cor.* 12. 1.

Answ. 1 Tim. 3. 15.

Fiftly,

Fiftly, They are people live under precious promises: And hee hath promised, that the eye of his providence shall bee over them, all their dayes for good: He biddeth them not distract themselves with immoderate carking
Mat 6. 25. care: *For what they shall eate, or what they shall drinke, or yet for their bodies, what they shall put on.*

Reasons Christ giveth are two.

Reas. 1. First, *Your heavenly Father knoweth yee have need of all these things.*

2 Secondly, *But seeke yee first the Kingdome of God, and his righteousnesse; and all these things shall be added unto you*, Matth. 6. 33. Now the members of the Church of Christ, gathered according to *Christs Institution*, Matth. 28. 18, 19, 20. *are the Children of the Kingdome*; and under the Promise, that God, as a Father, will provide for them; Therefore they are exhorted to bee carefull for nothing: But in every
4 thing, *by Prayer, and Supplications, with*

with thankesgiving, let their requeſt be made knowne unto God, Philip. 4.6. Hence the Apoſtle exhorteth the Church of the *Hebrewes*; *Let your converſation bee without covetouſneſſe; and bee content with ſuch things as yee have: For he hath ſaid, I will never faile thee, nor forſake thee: So that we may boldly ſay, the Lord is my helper. And I will not feare what man ſhall doe unto me,* Hebr. 13. 5, 6.

Sixtly, They are under the promiſe of Audience, whenſoever they come to petition in the name of his Sonne Jeſus the Chriſt, for what they want, be they few or many: *Matth.* 18. 19. *I ſay to you, that if two of you* (beleevers baptized) *agree in earth,* as touching any thing that they ſhall aske, *It ſhall bee done for them of my Father in Heaven.* Vers. 20. *For where two or three are gathered together in my Name,* (that is, by his Power, Authority, and Royall Commiſſion, he hath promiſed his preſence) *there am I in the midſt of them,*

them; to heare and returne them an answer to their request; yea, and to protect and preserve his Church, gathered in every Age, to the ends of the world. *Thus at the Prayer of the Church*, that was reproched, for holding forth the Faith of Jesus; *the gift of the holy Spirit was given, to speake the Word of God with boldnes*, *Acts* 4. 31. At the earnest suit and intercession the Church made unto God, *Peter* the Apostle was released out of his Imprisonment, *and brought to the house where they were praying*, *Acts* 12.

7 Seventhly, Lastly, there is no Society hath such Priviledges, as this Spirituall House, which is constituted according to the *Magna Charta* of the Gospel, *Matth.* 28. 18 [illegible]20. *Marc.*16. 15, 16. though wh[illegible]hey are in the World, they are for the Faith of Jesus the Christ killed all the day long (either in their good names, by reproch, and slander; or in their estates, by the mighty

mighty *Nimrods* of these oppressing daies, they are exposed to plunder and spoiling which they are to take patiently, *Hebr.* 10. 32. or in their Liberties to be imprisoned, for contending for the Faith of Jesus the Christ, 1 *John* 5. 1. *Once given unto the Saints*, or forbid to preach any more in his name, as the Apostle *Peter* was, *Acts* 4 18. or to have their lives taken violently from them, as *James* the Apostle was by the Tyrant *Herod*, *Acts* 12. 2. 3. And accounted, *But as sheepe for the slaughter*, (regarded no more by the Wolves in sheepes clothing, then the bloudy Butcher regardeth the life of his sheepe;) yet the poorest member amongst them is rich in faith, *and heire of the Kingdome which God hath promised to them that love him*, *James* 2. 5. Yea, and the whole body of beleevers, walking in that faith and order, Christ hath prescribed, with perseverance in the faith unto the ende, *shall be more then conquerours*.

querours, through him that loved them, Rom. 8. 36.

Yea, next to the Paradiſe of glorie; there is no Society like to this Spirituall Corporation of Saints, where the Lord will dwell in the middeſt of them, and give them light: Hence was the beloved Apoſtles *Utinam, Oh that you had fellowſhip with us,* 1 John 1. 3.

Obiect. Why was it ſuch a Priviledge?

Anſw. Truly, our fellowſhip is with the Father, and with his Sonne Jeſus Chriſt: So that the Father, Sonne, and holy Spirit, and Saints, make up but one Society, or Family, where God will dwell, to comfort and ſolace them: the good Angels their guard, to protect and ſave them (as they did once the Prophet *Eliſha* from the troop of the *Aramites*, 2 *King.* 6. 17.) ſeeing *they pitch their tents round about them that feare him,* Pſal. 34. 7. And *are ſent forth to be miniſtring Spirits, to miniſter unto them that are heires of ſalvation,* Heb. 1. 14.

And

And when they die, they resigne their spirits to God that gave them, as the Proto-Martyr *Stephen* did, *Lord Jesus receive my spirit*, Acts 7. 59. to remaine in the mansion prepared for the spirits of just men departed. So that happy are the people that are in such a case; yea, blessed are those *Churches* that have the Father of our Lord Jesus Christ for their God.

Quest. What is the Antichristian faith?

Answ. It is to deny that Jesus (whom they confesse dyed to take away the sinnes of the world) is the Christ.

Quest. How prove you that?

Answ. 1 *Joh.* 2. 22. *Who is a liar*, (viz. borne of the evill one, who is a liar, and the father of lies, and abode not in the truth, *Joh.* 8. 44.) *but hee that denyeth that Jesus is the Christ?* (viz. the eternall King, Prophet, Priest of his Church, bought with his owne bloud) *hee is Antichrist* (an enemy and an adversary to Jesus the Christ.) *that denyeth the Father and the*

the Sonne. For he that denyeth th
Sonnes authority, to be the eterna
King and Prophet of the Church o
the New Testament, to the end o
the world, according to the royal
Commission hee received from th
Father of glory, when hee raise
him from the dead, *Mat.*28.18,19
20. compared with *Mar.*16.15,16
aswell as his eternall Priest, *that a*
ver liveth to make intercession to G
for him, Heb.7.25. hee denyeth th
Father that sanctified the Sonne, and
sent him into the world, *Joh.*10.36
and raised him from the dead, and
exalted him to be Lord and Christ,
*Act.*2.36. *Ephes.*1.20,21,22,23.

Quest. What Congregations deny that
Jesus is the Christ?

Answ. Even all such as build their house
upon the hay and stubble of mans
inventions, and not upon the preci-
ous stone, Jesus the Christ, in whom
onely salvation is found, *Act* 4.12.

Of which sort of builders are
these:

The

The first sort are those that build their house upon the person of *Peter*, and so successively upon the Pope. These the Spirit of God discovereth to be foolish builders; because there is no salvation in *Peter*, nor Pope: the Apostle *Peter* himselfe being the Judge to decide the controversie, *Acts* 4. 11. *Peter* speaking of Jesus the Christ, saith, *This is the stone which was set at nought of you builders, which is become the head of the corner.* Ver. 12. *Neither is there salvation in any other; for there is none other name under heaven given amongst men, whereby wee must be saved.*

The second sort are those that build their house upon the Office of *Peter*, and so successively on the Officers: So that if the Officers united into a body in Councell erre, the whole Church that receiveth their faith, from their Edicts and Decrees, erre also. Now, that Councells may erre, and have erred, in things appertaining to God,

appeareth in the 21. Article of the Church of England, by Law eſtabliſhed; as appeareth. Adoration of Images was eſtabliſhed in the ſecond Generall Councell of *Nice*. The Popiſh Clergy were advanced above all earthly Princes, by the Councell of *Lateran*. And Prieſts prohibited to marry, which *is honourable amongſt all men*, Heb. 13. 4. by the ſaid Councell. The late *Trident* Councell erred in many things groſly; as in exalting the traditions of men to be of equall authority with the word of God; *Trident. Seſſ. 4. Decret.* Together with the invocation of creatures. Or any other Councell, that ſhould decree, that grace cometh by generation, or, Beleevers ſhould beget beleevers: or, Chriſtians beget Chriſtians: then the whole Church that build their faith upon ſuch corrupt Councells may erre alſo.

The third ſort are all thoſe that build their houſe upon another mans faith,

faith, and not basing or laying the foundation aright, on the Gospel faith; to wit, to beleeve in a crucified, dead, and risen Jesus, whom God hath exalted to be the Christ: If they erre in the object of their faith, Jesus the Christ, though they owne him to be Jesus their eternall Priest, to make intercession to God for them; yet if they deny him their eternall King and Prophet, in all his outward institutions, in admitting of members into his spirituall Kingdome, they build but on a sandy foundation, and not on the sure rock Jesus the Christ.

These Congregations, when the storme of Gods indignation bloweth upon them, it will faile them, because they were so fooliſh as to build upon the sand, *Mat.* 7. 26. and not upon the immoveable rock Jesus the Christ; seeing *other foundations no man can lay, save that is laid, Jesus the Christ*, 1 Cor. 3. 11. *Paul* calleth him, *The corner stone*, Ephes. 2. 20.

Peter, The living ſtone, 1 Pet. 2. 4. Yea, *The chiefe corner ſtone, elect and precious: hee that beleeveth on him ſhall not be confounded,* 1 Pet. 2. 6. *Vnto you that beleeve* (in Jeſus the Chriſt) *hee is precious,* 1 Pet. 2. 7.

Now, the true Spouſe of Chriſt can have no communion with ſuch as deny Jeſus the Chriſt their onely Rock, in whom ſalvation onely is found, *Act* 4. 12.

Firſt, Becauſe ſhee is a loyall Spouſe, that hath no head, no huſband, no Lord, no Law giver, in things appertaining to the conſcience, but royall King Jeſus: nor will admit any other pretended Spouſe to have fellowſhip with her, that is partly governed by the word of Chriſt, and partly with the chaffe and ſtraw of their owne traditions, in Gods ſpirituall worſhip, or in admitting of members into his ſpirituall houſe: Knowing, that in ſo doing ſhee ſhould be found to be a Monſter, that hath two heads; or

elſe

else like to that proud harlot *Rome*, that hath a divided heart, that goeth a whoring after two husbands; Christ, and Antichrist.

Secondly, This loyall Spouse her love toward her husband the Lord Jesus the Christ, is tender and compassionate love; shee cannot endure to heare her husband should bee spoyled of any of his royall dignities, either his Kingly or Prophetical, as well as Priestly Offices: Shee cannot with harlot *Rome* bee content with a divided Christ; but with the true mother shee must joyn onely with them that will have a whole Christ, or no Christ. Christ her King, and his Commission to bee eternall, *Mat.* 28. 18, 19, 20. Christ her Prophet, whose voyce shee must onely heare; as the Father of glory hath given her in charge to doe, *Mat.* 17. 5 Yea, and the extent how farre, *in all things, whatsoever hee shall say*; Act. 3. 22. Knowing, the danger followeth,

her ſoule ſhall be cut off from his people, *Act.* 3. 23. reckoned no ſheep of his fold, *Joh.* 10. no Spouſe of her royall husband, *Epheſ.* 5. 24. as well as her eternall Prieſt, to make interceſſion for her, *Heb.* 7. 25. becauſe ſhee knoweth, Chriſt divided, becometh no Chriſt to the divider: And this, according to the Vulgar Latine, is *ſolvere Jeſum*, to diſſolve Jeſus, to receive him onely in part, and not in the whole; which is the ſpirit of Antichriſt, &c.

Laſtly, The Chriſtian Church, Chriſts loyall Spouſe, knoweth that her royall husband is jealous of his glory, and will not endure his Worſhip ſhould be corrupted with the inventions of man; therefore ſhee deſerteth the communion of all ſuch as have forſaken Chriſt, *the fountaine of living waters, and dig to themſelves ciſternes, broken ciſternes, that will hold no water.* Hence it is as poſſible for light and darkneſſe to agree in one ſubject, and the

Temple

Temple of God, and Idols: as the Church that hath Christ for her head, and the Word to bee the rule of her Doctrine, and Government. And those Congregations that are governed, partly by the Word of Christ, and partly by their owne Traditions, should have communion together.

But have Gods Elect in *Babylon* any power of themselves to returne out of the Land of their spirituall Captivity under Antichrist. *Quest.*

Nay: Untill God enlighten them, that are darke; and quicken them that are dead, and cause them to returne, by being obedient to a Gospel Ministery: as formerly he brought in our fore-fathers, which were Gentiles aswell as wee, and strangers from the common-wealth of *Israel*, and Aliants from the covenant of Promise, having no hope, and without God in the world, by opening their blind eyes: *and turning them from darkenesse to light, and* *Answ.*

from the power of Satan, unto God, that they might receive the remission of their sinnes, and an inheritance amongst them which are sanctified by Faith in Christ Jesus, Acts 26. 18. Now as many as shall bee obedient to the voice of the Lord, will be unequally yoaked no more with unbelee-vers, but wil become obedient unto the voice of the holy Spirit, and come out from amongst them, and be separate; and touch no more any of the uncleane thing; and then the Lord will make good his promise: *To be a Father unto you, and yee shall be his Sonnes and Daughters.* Having therefore these Promises (dearely beloved) *Let us cleanse our selves* (even so many poore *Iapheti*, as God shall perswade to dwell in the Tents of *Shem*;) *from all filthyneſſe, both of the flesh, and of the spirit, perfecting holyneſſe in the feare of the Lord, 2 Cor. 6. 14, 17, 18. Chap. 7, 1.*

Object. If all Churches come out of *Babylon*

by degrees; then you condemn all Churches that are not of your judgement?

We condemne no Churches that are built upon the tryed stone: *the precious Corner Stone*, *the sure Foundation*, *Esay* 28. 16. Jesus the Christ. *Seeing other foundation can no man lay, save that is layd Jesus Christ*, 1 Cor. 3. 11. Whom *Paul* calleth *the corner stone*, Ephes. 2. 20. *Peter*, *the living stone*, 1 Pet. 2. 4. Yea, *the chiefe corner stone, elect and precious*, 1 Pet. 2. 6. *For there is salvation in none other*, Acts 4. 12. *Answ.* 1.

2 And that holdeth the Gospell Faith: namely, that they beleeve in a crucified, dead, and risen Jesus (through whom they obtaine remission of sinnes) whom God hath exalted to be Lord, and Christ, *viz. eternall King, Priest, and Prophet, and head of the body of his Church*, Ephe. 1. 22, 23. which must be preached among all Nations, *beginning at Jerusalem*, *Luke* 24. 46, 47, 48. And constitu-

constituted according to the Commission given to the Apostles, *Matth.* 28. 19, 20. which is left as a rule for the gathering of all *Churches*, to the ends of the World, seeing the Word of *Christ* is eternall. *The word of the Lord endureth for ever; and this is the Word, which by the Gospell is preached unto you*, 1 *Pet.* 1, 25. Yea, and after their apostasie, under the spirituall Babylonish captivity, to reforme any errour crept into the *Churches* of the old and new Testament: It was their holy custome, to reduce all things to their first Institution: *Quod primum verum*, that which was first is true, according to *Tertullians* judgement. For instance, so did *David* in the miscarriage of the *Arke of God*, 1 *Chro.* 15. 2. 12. 13. And it was zealous *Iosiahs* rule (whom the Spirit of God so commendeth in Scripture, that none was like before him for his Reformation) 2 *Chr.* 34. 31. The like example tooke *Nehemiah* after his

his returne from the *Babylonish Captivity*, *Neh.* 10.29. *To observe all the Commandements of the Lord, and his Statutes which* Moses *the servant of the Lord gave them to keepe.* So in reforming of the particular Churches of the New Testament, whereof Jesus the Christ is head, King, and Prophet (if ever they be rightly brought out of their Spirituall *Babylonish* captivity under *Antichrist*) we must reforme all the Innovations, as the Lord Jesus himselfe reformed the long-spread errour of *Bygamie* and *Polygamy*, *Non fuit sic ab initio*, *From the beginning it was not so*, Matth. 19. 7, 8. Yea, and we must so follow *Paul* (as he followed Christ, 1 *Cor.* 11. 1.) in reforming the abuses crept into the Church of *Corinth*, reducing all things to the first Institution: With *what I received from the Lord, that I delivered unto you*, 1 *Cor.* 11. 23.

We condemne none that are comming out of *Babylon*, that make enquiry

quiry after truth (as the daughters of *Ierusalem* did of the Spouse, *Cant.* 5. 9. *What is thy beloved more than another beloved, oh thou fairest among women? What is thy beloved more than others beloveds, that thou doſt ſo charge us?*) And truth being revealed to them, joyne with us in the practiſe of truth, (as the Daughters of *Ierusalem* did with the Spouſe, *Cant.* 6. 1. *Whither is thy beloved gone, oh thou fairest among women? Whither is thy beloved turned aſide, that we may ſeeke him with thee?*) The Spouſe giveth them a gentle, and a loving direction, *Cant.* 6. 2. *My beloved is gone into his garden, to gather Spices: to feed in the garden, and to gather Lillies.*

3 But wee onely condemne thoſe that deny Jeſus the *Chriſt* (though they owne him *their eternall Prieſt, that ever liveth, to make intercession to God for them. Hebr.* 7. 25.) yet they deny him their King and Prophet in all his outward adminiſtrations, in admitting of members into his

Spiri-

spirituall Kingdome; stablished according to Christs eternall Commission, *Mat.*28.18,19,20. and are built upon wood, hay, and stubble, *1 Cor.*3.12. Now though these pretend to come out of *Babylon*, yet they persecute, scoffe, and deride all poore weake enquiring soules, for seeking after the pure wayes of that spirituall Worship, that Jesus the Christ hath appointed, and established *in all the Churches of the Saints*, gathered according to the Primitive pattern, *Act.*2.41,42,43. *as the watchmen did the Spouse*, *Cant.*5.7.

Wee condemne onely those that sinne through a wilfull contempt; because the evill of their halfe-way Reformation is discovered by them, whom God hath raised up to declare his truth in an evill day. Now, when these sorts of men shall bee so farre from repenting of all the evill that they have done to the servants of the Lord Jesus, in this kind, that they still persevere in persecuting 4.

ting them for the truth they deliver, (as the Jewes did of old the Lord Jesus, and their own Prophets as it is written, 1 *Thes.* 2. 14. *For yee, brethren, became followers of the Churches of God, which in Judea are in Christ Jesus; for yee have also suffered like things of your owne countrymen, even as they of the Jewes:* Vers. 15. *Who both killed the Lord Jesus, and their owne Prophets, and have persecuted us, and they please not God, and are contrary to all men;* Ver. 16. *Forbidding us to preach to the Gentiles, that they may be saved, that they may fill up the measure of their owne iniquity, that the wrath of God may come upon them unto the uttermost.*) Upon these sorts of men, not we, but the Lord Jesus hath set this dreadfull doome, *This is the condemnation, that light is come into the world, and men love darkenesse rather then light, because their deeds are evill. For every one that doth evill, hateth the light, neither cometh to the light, least his deeds should bee discovered,*

vered, John 3. 19, 20.

Not wee, but the good Spirit of our God condemneth all those that linger after false and Antichristian wayes: When *Babylons* down-fall is pronounced, *Revel.* 14. 8. *Babylon is fallen, it is fallen, that great City; because shee made all nations drunk with the wine of her fornications.* V. 9. *After that followed a third Angel, that cryed with a loud voyce, saying, If any man* (be hee high or low, rich or poore, noble or ignoble, bond or free, male or female) *worship the Beast* (that Antichrist of *Rome*, that exalteth himselfe above all that is called God, or worshipped) *or his Image*, (that is, his Government, that receive their power and jurisdiction from, in, or under him) *or his mark*, (*viz.* his Canons, Constitutions, Edicts, or Decrees) *into their hands*, (*viz.* to fight, or write in the defence of them) *or into their foreheads*, (to plead or preach for them) mark their doome, *The same* (not that

that doe it ignorantly through un
beliefe, that are miſſead by the
Teachers; but they which ſinn
againſt knowledge, obſtinately t
defend their Antichriſtian practices
ſhall drink of the wine of the wrath
God, which is powred out without mix
ture into the cup of his indignation, an
they ſhall be tormented with fire an
brimſtone in the preſence of the ho
Angels, and in the preſence of the Lam
And the ſmoke of their torment aſcendet
up for ever and ever: and they hav
no reſt day nor night, who worſhip th
Beaſt and his image, and receive th
mark of his name, Revel. 14. 10, 11.
The good Lord of his great mer
cy grant to all thoſe that belong
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practices) repenting hearts, to for
ſake their ſinnes, that none of tha
evill threatned fall upon them. A
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Is not the decree of Pope *Innocen*
tius the third? *Decret. Gregor. lib.*

red,

ti. 42. cap 3. as Doctor *Willet* in his *Synopsis Papismi de baptismo infantium*, citeth: That whereas Circumcision (by the commandement of God) was conferred upon the infants as well as the elder sort, so Baptisme also, which succeedeth in the roome thereof, and is more generall to men and women, must be conferred to both. By which Decree, the Nations in name and title have been christianized, (though in the power they have denyed it) and have killed many a precious Saint, under the brand of Hereticks, for opposing it: whereby, *the inhabitants of the earth have beene made drunk with the wine of her fornication*, Revel. 17. 2.

But the Spirit of God describeth the true Church, after *Babylons* down-fall, *Revel.* 14. 12. *Here is the patience of Saints: here are they which keep the commandements of God, and the faith of Jesus.* And is it not a commandement of God, that all

Churches ſhould be gathered according to the Commiſſion of King Jeſus? *Mat.*28. 18, 19, 20. *Mar.*16. 15, 16.

6 Wee onely condemne thoſe Churches (that perſecute Chriſt in his members, from city to city, (as *Saul* did, *Act.*26.9, 10.) for keeping the commandements of God, and the faith of Jeſus, *Mat.* 16. 16. 1 *Joh.*5. 1.) as no true Churches of Chriſt; but rather Synagogues of Satan: for, *no hurtful thing ſhall be in the holy mountaine*, Eſay 65.25. *The wolfe and the lamb ſhall fold together; and the lion ſhall eat ſtraw like an oxe; and the duſt ſhall the ſerpent eat: They ſhall not deſtroy in all my holy mountaine, ſaith the Lord*: As likewiſe, *Eſay* 11.6, 7, 8, 9.

7 If the Churches that men now contend for (coming out of *Babylon* by degrees) ſhould crucifie Chriſt in his members, for contending for the faith of Jeſus the Chriſt, once given to the Saints, *Mat.* 16.

16,

16, 17, 18. yea, reproach, whip, crop, and persecute them, for holding the Commission of their royall Master Jesus the Christ, *Mat.* 28. 18, 19, 20. that Antichrist by his Decretals, and Popish Councels, hath defaced, (as of late the Arch-Prelate of *England* did some Worthies, that stood for a Reformation according to the light God discovered unto them) then they in such an estate were no true Churches of Christ; but Congregations that are hardened, and speake evill of the way before the multitude, and are to be separated from, *Mat.* 19. 9.

But if they be meek, and gentle, peaceable, and willing to bee instructed, inquiring after truth, it being discovered by the true Spouse (whom God hath enlightened to direct them,) wee contemne not those daughters; but rejoyce in their fellowship, tender them as Lambes of Christ, that have a long-

ing desire to be added to that sheep-fold, whereof Jesus is the true shepherd; though as yet ignorant of the way of truth in many things. But as for the neutrall party, that are neither hot nor cold, but luke-warme, God will spue them out of his mouth, *Revel.* 3. 15, 16.

Quest. Whether the Church of Christ is not now to be recovered out of an Antichristian estate, that denyeth that Jesus is the Christ, 1 *Joh.* 2, 22. and crucifieth Christ in his members; as the Church of the New Testament in the Apostoll call times, was gathered out of the Nationall Church of the Jewes (that was of old once a true state untill they crucified Jesus the Christ in his humane nature; *whom God raised from the dead, and exalted him to be Lord and Christ*, Act. 2. 36.) is God shall by his Gospel-Ministery wound and prick their hearts for their sinne of crucifying Christ in his members, that confesse the faith

of Jesus the Christ, 1 *Joh.* 5. 1. (as
ee did once the Jewes that crucifi-
d the Christ, their Messias, in his
wne person, *Acts* 2. 37.) so that
ey trembling cry out, *Men and*
thren, what shall we doe?

Must not the Reply bee that *Answ.*
oyce that the holy Spirit spake by
e mouth of *Peter*, *Repent, and be*
ptized every one of you in the name
Jesus for the remission of sinnes:
Joh. *yee shall receive the gift of the ho-*
Spirit. For the promise is to you, and
your children, and to them that are
arre off, even so many as the Lord
God shall call. And with many
her words hee said, (and must not
ee doe so likewise? seeing *what-*
ever things were written afore-time,
re written for our learning, Rom. 15.
) *Save your selves from this unto-*
ard generation. Seeing the same
rath is fallen on them (as was on
e Jewes, for killing the Lord Jesus
d their owne Prophets, 1 *Thes.* 2.
, 15, 16.) seeing they crucifie

Christ in his members, that contend for the faith of Jesus the Christ (as *Paul* did, *Act. 9.*) Now so many as shall gladly receive this word, and be baptized, shall be saved from wrath, as *Noah* and his family were saved in the Ark, from perishing by water, seeing it is written, *by the like figure Baptisme saveth*, 1 Pet. 3. 20, 21.

Reas. 1. The Reason is, first, Because *the time of our ignorance God hath winked at, but now* (seeing light is come, and truth is revealed) *the Lord Jesus commandeth us every where to repent, &c.* Acts 2. 38. Else our condemnation will be heavie, *Joh.* 3. 19, 20. *This is the condemnation, light is come, and men love darknesse more then light, because their deeds are evill, &c.*

2 Secondly, Because we have with *Paul* and the Jaylor, in the time of our ignorance, beaten and persecuted Jesus the Christ in his members, that contend for the faith,

1 *Joh.*

1 *Joh.* 5. 1. and wee thought within our selves we ought to doe something contrary to the name of Jesus of Nazareth (as *Paul* did in the time of his ignorance, *Act.* 26. 9.) if God shall by his good Spirit convince us of the evills that wee have done, so as that we trembling cry, *Men and brethren, what shall we doe?* Must not the reply be, *Repent? &c.* Act. 2. 38. Else, shall they not be disobedient to the voyce of the Spirit that speaketh? seeing *Paul* and the Jaylor arose and were baptized, *Acts* 9. 18. & 16. 33.

Thirdly, Because there is no promise of salvation to be found in the Antichristian states, that deny Jesus the *Christ*, 1 *Joh.* 2. 22. The Reasons are, *Reas.* 3.

First, Because all the promises of God are made over to them onely that beleeve in Jesus *the Christ*, 2 *Cor.* 1. 20. *Hee that beleeveth in the Sonne of God hath life, and he that beleeveth not in the Sonne of God, hath not life;* 1

but the wrath of God abideth on him, John 3. 36.

Secondly, Till we did beleeve in Jesus Christ, we were (in respect of any visible calling) without Christ, *being Aliants from the Common-wealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the world.* But once beleevers in Christ, *Yee who were sometime afarre off, are made nigh by his blood, and through him have accesse by one Spirit unto the Father. And are no more strangers and forraigners: but fellow-citizens with the Saints, and of Gods houshold,* &c. Ephes. 2. 12, 13. 18, 19, 20, 21, 22.

3 Thirdly, Because they in denying the Sonnes authority to bee the King and Prophet of his *Church* in all his outward administrations, in admitting members into his spirituall kingdome, *Math.* 28. 19. 20. though they own him their Priest, *that ever liveth to make reconciliation* to God for them, *Hebr.* 7. 25. *They*

deny

deny the Father, that sanctified the Sonne, and sent him into the world, and raised him from the dead, and exalted him to be the Lord and Christ, Act. 3. 36. Ephes. 1. 20, 21, 22.

Fourthly, Becaufe the Antichriſtian ſtate deny the Sonne, 1 Iohn 2. 22, 23. Whom the Father of glory *commandeth us to heare*, Math. 17. 5. Yea, and the Apoſtle Peter citing the Teſtimony of *Moſes*, ſaith, *Truely Moſes ſaid to the Fathers, The Lord your God will raiſe up a Prophet from the midſt of your bretheren, like unto me; him ſhall yee heare in all things whatſoever he ſhall ſay:* and the danger followeth. *It ſhall come to paſſe, that every ſoule which refuſeth to heare the voice of that Prophet, that ſoule ſhall be cut off from his people*, Acts 3, 22, 23.

The Reaſons are theſe.

Firſt, If Jeſus the *Chriſt* bee not our Prophet to teach us, hee will not be our King to protect us: Math. 28. 10. *Teach them*, ſaith *Chriſt*, to obſerve

obserue all things that I commande you: And loe, I am alwaies with you to the end of the world.

2 Secondly, If *Christ* be no Prophet to teach us his heavenly Fathers reuealed will, he wil be no Priest to intercede for us, *Ioh.* 17. 20. *I pray not for these alone, but for all them that shall beleeve in me through their word.* Now it is not their word that they speake, but what they have received from *Christ* to speake. Seeing it is written 2 *Ioh* 9. *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: but he that abideth in the doctrine of Christ, hath both the Father and the Sonne.* Verse 10. *If there come any unto you, and bring not this doctrin, receive him not to house, neither bid him God speed.* Verse 11. *For hee that biddeth him God speed is partaker of his evill deeds.*

3 Thirdly, If Christ bee no Prophet to teach us: Hee will bee no Iudge to acquit us. *Ioh* 12. 48. *Hee which rejecteth mee, and receiveth*

eeth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge us in the last day. And then like the wise Merchant, let us cast up our account, what it will profit us? If by denying to heare the voice of our Prophet Jesus, we gaine the world, and in the meane season loose our precious soules. Knowing the Sonne of man shortly will come to judge the world: And then they which be ashamed of him, and his words, in this sinnefull and adulterous generation, *of them will the Sonne of man be ashamed, when he cometh in the glory of his Father, with all his holy Angels*, Marke 8. 38.

Fourthly, If we joyne with them that deny Jesus the Christ, 1 *Iohn* 2.22. and will be partakers of their sinnes, *wee shall bee partakers of their plagues*, Revel. 18. 4. And for our unbeliefe, in persisting to persecute them, that contend for the Faith of Jesus the *Christ*, *Math.* 16 16,17, 18. 4.

18. *The wrath of God abideth on them*, 1 *Theſſ.* 2. 14, 15, 16.

5 Fiftly, There is no promiſe to any people, that deny the Faith and Baptiſme of Jeſus the *Chriſt*, that they waiting ſhall receive the gifts of the Spirit. But rather that they ſhall be given up of God to ſtrong deluſions, *to beleeve a lye*, 2 *Theſſ.* 2. 10. *Becauſe they received not the love of the truth, that they might bee ſaved.* Verſe 11. *For this cauſe, God ſhall give them up to ſtrong deluſions to beleeve a lye.* Verſe 12. *That all might bee damned that beleeve not the truth, but have pleaſure to continue in unrighteous practiſes.* 2 Theſſ. 2 10, 11, 12.

Object. But there is a promiſe to all poore enquiring ſoules, that in the time of their ignorance and unbeliefe, have denyed Jeſus the *Chriſt*, their eternall King and Prophet, aſwell as Prieſt, and now by the Spirit of God being convicted, that they are lyars and Antichriſtian

ne, that deny the Father and the Son, 1 *Iohn* 2. 22. And *being pricked at the heart*, now trembling, *cry out, Men and brethren what shall we doe?*

The Spirit of *Christ* in the inspired Scripture, saith: *Repent, and be baptized every one of you in the name of Iesus for the remission of sins, and yee shall receive the gifts of the holy Spirit*, Acts 2. 38. *Answ.*

We have an instance of twelve Disciples found at *Ephesus*, baptized in the name of the Lord Jesus, and and *Paul* laid his hands on them, and they spake with new tongues, and Prophesied, as *Ioel* the Prophet foretold, *Ioel* 2. 28. *I will powre out of my Spirit upon all flesh, &c.* 2

But were those Disciples found at *Ephesus* (that had beene baptized by *Iohn the Baptist*) rebaptized by *Paul?* *Paul Object.*

In answering this objection, I conceive: First, there was a vast difference betweene Faith and Baptisme; *Iohn* preached before the suffering *Answ.*

suffering, death, and resurrection of *Christ*: And the Faith and Baptisme *Christ* commanded his Disciples to preach after his Resurrection, *Luke* 24. 46, 47.

Secondly, *Iohn the Baptist* preached the *Baptisme of repentance, saying, that they should believe on him that was to come after him, Acts* 19. 3, 4. Whom *Christ* himselfe declareth to his Apostles, being come in the flesh that he must goe up to *Ierusalem*, fall into the hands of sinners, bee killed, and the third day rise againe, but the Disciples understood it not, though it were declared to them, and they were afraid to aske him, *Mark.* 9. 31, 32. Much more *Iohn* understood not, *that Christ should dye, and rise againe from the dead.*

1 First, because it was not revealed to him, though *Iohn* sent two of his Disciples to demand of him, *Whether it were he that should come, or shall we looke for another? Christ answereth, Goe tell Iohn, the blind see,*

the

the deafe heare, the dead are raised, and to the poore the Gospell is preached, and blessed is he that is not offended in me, Math. 11, 2, 3, 4, 5, 6.

Secondly, Christ saith of *John:* 2
This was that Elias that was to come, that should prepare the way before him, Mal. 3. 1.

Thirdly, Hee was the greatest 3
Prophet borne amongst women: *for he saw him come in the flesh, and said to two Disciples, Behold that Lamb of God which taketh away the sinnes of the world,* John 1. 29. *Yet hee that is the least member in the Kingdom of heaven is greater then John:* because after the death and resurrection of Christ, they could preach and declare *that great mystery of godlinesse,* 1 Tim. 3. 16. that *Iohn the Baptist* never knew.

But the Apostles after the resurrection of Christ, he having opened their understanding, that they might understand the Scriptures, said unto them, *That it behoveth Christ to suf-*

ſuffer, and riſe againe the third day, that repentance and remiſſion of ſinnes ſhould bee preached in his name, amongſt all Nations, beginning at Ieruſalem: and yee are witneſſes of theſe things, Luke 24.46,47,48.

Again, *Iohn the Baptiſts* baptiſme, was the Baptiſme of water onely: but had no promiſe of the holy Spirit annexed, as himſelfe confeſſeth, *Math.* 3.11. *I indeed baptize you with water to repentance: But he that commeth after mee is mightier then I; he ſhall Baptize you with the holy Spirit and with fire.*

2 Secondly, The holy Spirit was not to bee given in his full meaſure *untill Chriſt was glorified. Iohn* 7.39. compared with *Acts* 2.33.

But to the Faith and Baptiſme the Apoſtles preached after the death, and reſurrection, and aſcention of Chriſt into glory, there was a promiſe *of giving the gifts of the holy Spirit*, Acts 2.38. *Repent, and be Baptized, every one of you in the name*

Jesus for the remission of sinnes: and ye shall receive the gift of the Holy Spirit: as the Prophet *Ioel* foretold, *Ioel* 2. 28. and the twelve at Ephesus received, *Acts* 19. 6.

I affirme, that the twelve at *Ephesus*, that had beene Baptized by *John*, or his Disciples Ministry, were re-baptized by *Paul*, or them that were with him in the time of his Ministery; for these ensuing Reasons. *Answ.* 2.

First, In respect of the different dispensations. The Faith and Baptisme that these twelve had received from *Iohn*, or his Disciples Ministerie, though it was a saving Faith all the dayes of *Iohn* and his Disciples Ministry, yet it was not a saving Faith after the death, and resurrection, and ascention of *Christ* into glory, in the time of *Pauls* Ministery: For *Iohn* and his Disciples preached the *Baptisme of Repentance*; saying, that they should beleeve on *Reas.* 1.

him that was to come after him, that was in Jesus Christ, that was to bee crucified. But *Paul* and *Timotheus* preached, that Jesus indeed is come, and crucified, dead, and risen, through whom all that beleeve shall have remission of sinnes, *Acts* 13. 38, 39. 1 *Cor.* 15. 3, 4.

Reas. 2. Secondly, Because this Faith that they had received from *Iohn*, or his Disciples, in the time of *Pauls* Ministery would not save them: Because they denyed the Resurrection of Christ from the dead: Looking onely for him to come, and to be crucified; and were ignorant that he was crucified, dead, and risen: And then according to the doctrine of the Holy Spirit, by the mouth of *Paul*, 1 Cor. 15. 14. *If Christ be not risen, our Faith is vaine, and our Preaching is vaine.*

Reas. 3. Thirdly, If the Faith and Baptisme of *Iohn*, that declared that there was a Jesus to come to bee

bee Crucified; and the Faith and Baptimse of *Paul* that declareth that Christ dyed for our sins, according to the Scriptures, and rose againe the third day according to the Scripture, 1 *Cor.* 15. 3, 4. Be all one for substance (as some of the Learned amongst us affirme) then are wee found false witnesses of God, because wee have testified of God; *that he hath raised up his Sonne Iesus Christ*, whom he raised not up if the Faith and Baptisme of *Iohn* be in force at his day, 1 *Cor.* 15. 15.

Fourthly, If the Faith and Baptisme of *Iohn* be in force under the time of *Pauls* Ministery, *Acts* 9. 3, 4. Then was the preaching of *Paul* vaine, and the faith of all that received his Gospell, (to wit, *That Christ dyed for our sinnes, according to the Scriptures, and rose againe the third day*, 1 Cor. 15. 3, 4.) vaine, and *that they were yet in their sinnes*, 1 Cor. *Reas.* 4.

15.16.17. Neither were the gifts of the Spirit then given: For they were not to be shed forth until Christ was risen and ascended up into glory *Acts* 2.33. which is blaspemous to imagine, or to divulge and declare abroad.

For these Reasons, I conceive there was a nullity of the Faith and Baptisme of *John*, which was to continue but till the death and resurrection of Christ: And the twelve in *Asia* were re-baptized into the Faith of a crucified, dead, and risen Jesus, whom God exalted to be the Christ. *And Paul layd his hands on them, and they received the holy Spirit, Acts* 19.5.6.

Object. May it not rather bee, that with *Apollos*, they were more fully instructed what it was to bee Baptized into the name of the Lord Jesus.

Answ. 1. Nay; Because there was as vast a difference, according to the distinction I formerly layd downe, betweene

tweene the Faith and Baptiſme of *Iohn* and his Diſciples before the death of Chriſt, and the Faith and Baptiſme of *Paul*; and the reſidue of the Apoſtles after the death and reſurrection of Chriſt. As now is betwixt the Jewes at this day: and us that truely beleeve in Jeſus the Chriſt, 1 *Joh.*5.1. *Whoſoever beleeveth that Jeſus is the Chriſt is borne of God.* For the Jewes at this day beleeve (as *Iohn* and his Diſciples then taught, *That they ſhould beleeve on him that ſhould come*, Acts 19.4.) even in that Meſſiah whom they wait for. And we beleeve (as *Peter* and *Paul* then taught) *That Chriſt indeed is come, and crucified, dead, and riſen, and exalted to bee the Chriſt*, Acts. 2. 36 Epheſ. 1. 20, 21, 22, 23. So that, if the Jewiſh Faith be not a ſaving Faith at this day; Seeing they looke for a Meſſiah to come: when indeed hee is already come, and crucified, dead, riſen and aſcen-

ded to glory; So that we wait now for a Saviour from heaven, *Jesus that shall deliver us from the wrath to come*, 1 Thess. 1. 10. Neither could the Faith of those twelve Disciples, *Paul* found at *Ephesus* bee a saving Faith in the time of his Ministery, because Christ was come (though they were ignorant of it, being at that time in *Asia*) and had finished all those things that were written of him in the Law of *Moses, the Prophets, and the Psalmes*, Luke 24. 44. But as neither the twelve Disciples of Christ could not understand that all things were fulfilled of him: untill hee had opened their understandings, that they might understand the Scriptures: And then they rightly understood the end of his suffering, death, and resurrection: namely, *That repentance, and remission of sinnes, should bee preached in his name among all Nations, beginning at Jerusalem*, Luke 24. 45, 46, 47, &c.

So

so neither could these twelve *Paul* found at *Ephesus* know it; because, *they had not heard, whether there were any holy Spirit, yea, or nay*; and so were ignorant of the death, and resurrection of Christ, untill the Lord was pleased by his good Spirit to open their understanding, by the ministery of *Paul*; therefore it is written, *When they heard it, they were baptized in the name of the Lord Jesus*, Act. 19.5.

Was there any necessity that they should be Re-baptized; would not a more perfect instruction have served? *Object. 2.*

Nay: Because those twelve were departed into *Asia*, after they had received the Faith and Baptisme of *John*, and were ignorant whether there were any holy Spirit yea or nay, *Acts* 19.2. Because *Johns* Faith and Baptisme (as I have formerly shewed) had no promise of giving the gifts of the holy Spirit, *Mat.* 3. *Answ.*

11. If they therefore should continue in the Faith and Baptisme they had received from *John*, they had no promise that waiting they should receive the gift of the holy Spirit. But to the Faith and Baptisme that *Peter* and the residue of the Apostles preached, there was a promise of giving the gifts of the holy Spirit, *Acts* 2.38. And when these twelve which had been baptized by *John*, or his Disciples, heard it, they submitted themselves and were baptized in the name of the Lord Jesus; (*viz.* into that profession of Faith *Paul* preached, 1 *Cor.*15.3,4.) *And when* Paul *had laid his hands on them, the holy Spirit came upon them, and they spake with new tongues, and prophesied; and the men were about twelve*, Acts 19.5,6. Such an instance likewise wee have in *Samaria*; *Philip* preaching the things concerning the Kingdome of God, and the name of Jesus Christ,

Christ, and *they were baptized both men and women*, Act.8.12. *When the Apostles which were at Hierusalem heard it, they sent* Peter *and* John *unto them: And when they were come down, they prayed, that they might receive the holy Spirit:* (*For as yet hee was fallen upon none of them, onely they were baptized in the name of the Lord Jesus*) *Then they laid their hands on them, and they received the holy Spirit*, Acts 8.14,15,16,17. So that by the examination of these texts of holy Scripture, it appeareth to me, that these twelve that were formerly baptized by *Iohn*, and then afterwards by *Paul* were baptized in the name of the Lord Jesus; and then the Lord according to his owne free promise, *Acts* 2.38. gave them the gifts of his holy Spirit, by his ordinance of Imposition of hands; that the earth might bee filled with his glory, and his Church repleniſhed with gifts meet for

for the ministery, *Ephes.*4. 11, 12.

Object. 3. But was *Andrew* and the other Disciple *Iohn* baptized, Re-baptized by the Disciples of Jesus the Christ?

Answ. Nay: Because that Faith which *Iohn* preached and baptized into, and the Faith and Baptisme that Jesus and his Disciples preached before his sufferings, death and resurrection, was all one in substance, and to one peculiar people, the Jewish Nation. *Mat.*3.2. *Iohn* preached, *Repent, for the kingdome of heaven is at hand.* So did Jesus, *Mat.*4.17. *Repent, for the kingdome of heaven is at hand.* So Christ commanded the twelve, *As yee goe, preach, saying, The kingdome of heaven is at hand, Mat.*10.7. Likewise the seventy, *The kingdome of heaven is come nigh unto you,* Luke 10.9. *Peter* and all the Disciples were ignorant of the death and resurrection of Christ, untill he was risen from the dead, *Mar.*9.31, 32.

compared with *Luk.*24.6,7,8. they wait for the fulfilling of the promises as well as *Iohns* Disciples, *Luke* 24.19,20,21,22.

But were the twelve Disciples of Christ, and the seventy, *Luk.*10. that had accompanied with him from the time of *Iohns* Baptisme untill the time of Christs ascension into glory, that had been baptized, were they also Re-baptized after the death and resurrection of Christ? *Object.* 4.

The Answer is, Nay: Because they had the promise of the holy Spirit to be given them, without any more baptizing with water. *Acts* 1.5. *Iohn truly baptized with water, but yee shall be baptized with the holy Spirit not many dayes hence.* And the Lord made good his word of promise, they were filled with the holy Spirit, when the dayes of Pentecost were fully come, *Acts* 2.2,3,4,5. Thus I have answered the Objections. *Answ.*

Because,

Reas. 7. Because, If two Disciples of Christ agree together in earth touching any thing that they shall ask, they have promise it shall be done for them of his Father in heaven, *Mat.* 18. 19. But there is no promise to any people in faith and order, but a people agreed: *Reas.* 1. Because *two cannot walk together unlesse they be agreed*, Amos 3. 3. neither can the heart of two beleevers truly consent to pray together, unlesse they bee agreed touching the things they will ask of the Father of glory. *Reas.* 2. Difference of opinion causeth difference of affection, and is an occasion of many deare and precious soules to withdraw communion; as is to be seen in *Barnabas* and *Paul*, dissenting about the choyce of a companion, the contention grew so hot, that they separated the one from the other, *Acts* 15. 37, 38, 39, 40.

Reas. 8. Two or three Disciples of Christ,

Christ, gathered together in his name, (that is, by his power, authority, and royall Commission) where-soever, (whether in the mountaine, or in the desert, or in ship, or in the dungeon) there will Christ be in the midst of them, to hear and grant their petitions, or deliver them out of trouble; as he did *Peter* out of the prison, at the intercession of the Church, *Act.* 12.

To all such as walk in this Gospel faith and order, the Lord Jesus hath promised a greater manifestation of his presence, and Spirit, *Joh.* 14. 26. And *John* in the Island of *Pathmos* found it, *Revel.* 1. 10. Yea, and to all them that love him and keep his commandements, the Father and the Sonne hath promised to owne their poor hearts to be his Temple and Palace, where hee will abide and dwell; *Joh.* 14. 23. *Reas.* 9.

Lastly, All such as are congregated *Reas.* 10.

gated in Gospel faith and ord
have a promise from King Jesus,
Royall Protection in their great
dangers, *Heb.*13.5,6. So that w
the Prophet *Habacuck* they can g
ry in Christ, in their greatest e
tremities, *Hab.*3.17,18. *Though t*
vine doe not yeeld her fruit, and t
fatnesse of the olive faile, and the he
perish from the stall; yet will I joy
the Lord, and rejoyce in the God of m
salvation.

Quest. But is there any hope to see th
Nation of *England* reformed accor
ding to the Primitive pattern, foun
ded upon the word of the eternal
Truth? *Ephes.*2.20.

Answ. Yea. First, Because there was ne
ver a more exact Covenant taken
in no Realme, or Nation, since the
dayes of zealous *Josiah*, 2 *Chron.*34.
31. and *Nehemiah*, *Nehem.*10.29.
than is in these our dayes, to see a
through Reformation in *England*
and *Ireland*, according to the word
of

God; and to extirpate Popery, elacy, Superstition, Schisme, He- ie, in Doctrine, Worship, and scipline; that the Lord should one, and his Name one, in the ree Kingdomes. So that we are to leave so much as an hoofe hind us of any Superstition, or omish relique, or any humane adition, in Gods worship, to be ained; though it have remained der the venerable garbe of An- quity, Universality, and Unity, three great pillars of the Ro- an Hierarchy.

Secondly, Because there are in Reas. 2. Synod some learned, pious, ten- r, conscientious men, that in the yes of the cruell and ambitious elates (like the Priest and Levites, the dayes of idolatrous *Jerobo-* , that served the Devils and the alves hee made, 2 *Chron.* 11.13,14, .) left all their maintenance, and ent and lived in a strange land,

to

to enjoy the liberties of a go
conſcience, and worſhip the Lo
Jeſus according to the light the
had received; that are at this da
truly ſenſible, what a burden th
Penall Statutes have beene in ou
Land, in former times, to tende
conſciences, that deſire (without a
ny ſiniſter ends) to ſee a Reforma
tion according to Gods word
therefore will never conſent t
have ſuch a Penall Law enacted
(as the Prelates of *England* onc
obtained by fraud and policy, i
the dayes of *Richard* the Second
to kill the *Engliſh* Subjects, tha
would declare the whole truth o
God, ſo farre as it was revealed t
them, and keep a good conſcienc
toward God and man: which oc
caſioned the death of ſome of th
Nobility, Gentry, and Miniſtery
in the Nation; with many other
of inferiour rank.

Thirdly, There are in the hig
an

and honourable Court of Parliament, some such conscientious tender-hearted men, that in the Prelates dayes left, if not sold, their Possessions, to goe into a desolate wilderneſſe, to worship the Lord Jesus in spirit and truth, according to the light God revealed unto them; and many other were following after, that are truly sensible, that it hath ever been a plot of the Bishops and Priests to labour to enthrall the *English* Nobility, and Commons in Parliament, to make Lawes to kill and imprison the conscientious in the Land, that doe desire to worship the Father of our Lord Jesus Christ in spirit and truth, according to his revealed will in his owne word, under the specious pretences of unity, and uniformity in the worship of God: as the Statutes of *K. Henry* 8. *K. Edward* 6. *Q. Mary*, and *Q. Elizabeth*, declare.

Fourthly, It is obvious to every well-affected Subject in the *English* Nation, that when our Brethren, that noble, ancient, warlike Nation the *Scots*, contended for a Reformation according to the light they had received, and casting off *Romes* proud Papall and Prelaticall Government, with all their devised formes of Worship, they must have dyed; the *English* Prelates had so farre incensed his Majesty against them, and raised large summes of money toward the levying of an Army, to kill and destroy them, had not the Lord by his speciall providence prevented it.

Rom. 5. Fifthly, When the Lord opened the eyes of our deare and thrice noble Patriots of our Countrey assembled in Parliament, to make a solemne Protestation, to oppose all Popery and Popish innovations, and to extirpate Episcopacy, root and branch, as a Plant the heavenly

heavenly Father never planted; Then evill counsell prevailed with the King to withdraw from his Parliament, and under the pretence of a Guard to protect his Person, to make warre against his Parliament, that they should dye: But our faithfull Nobles, and true hearted Commons in *England* reply, Shall our *Jonathans* dye? who have in part freed our consciences from *Roman* Traditions, and ancient corrupt Festivals, and covenanted with us for a pure Reformation agreeable to the word of our good God, and have preserved our estates and liberties from an Arbitrary Government; shall they dye which have wrought such a deliverance in the land? they shall not dye: we will bleed our selves before an haire shall fall from their heads, if either wee with our persons, prayers, counsells, states, or swords can prevent it. And hath the Lord

given such a blessing to our endeavours, that God hath made the righteous of the Land, (next to the Lord) a wall of defence to the Parliament; shall it ever therefore enter into the heart of loyall and tender-hearted Covenantors to have such hard thoughts; that the Parliament will ever consent to burden us any longer with unjust Penall Statures, who have thought nothing too deare for them, but have jeopardized lives and livelyhods for their preservations. Especially, they being sensible what a burden such penall Lawes have been to tender Consciences, and what an hinderance they are for propagating truth.

Reas. 6. Sixtly, All the faithfull in the Parliament know but in part; and the more they taste of the honey of Gods eternall truth, the more their eyes are enlightened to see, they have not as yet attained to a full Refor-

Reformation. And if now they should build but upon the least hay and stubble, they should not onely suffer losse; but lay a foundation of a new rent in the Ages and generations to come: yea, and looke what unjust Penall Statutes they impose now; may perhaps fall as heavy upon their Posterity, as sometime did upon that famous Lord *Cobham*, that gave his consent to the Statute of *Lolordi*, and afterward was put to death for a *Lolord*.

Seventhly, The Lord hath added such a blessing to the pious endeavours of the Parliament, that they have discovered many things to be truth; that the Learned Prelates in former times adjudged to be Heresies: As the parity of the Ministery. Superstitious formes of devised Worship, called Divine. Superstitious Festivals, formerly esteemed holy Feasts, now taken away, that men may follow their ho- *Reas. 7.*

neſt labour ſix daies, and Sanctifie a Seventh, as a day of holy reſt to the Lord; being now the firſt day of every weeke; as the holy Scripture hath left us a rule of practiſe to obſerve and doe, *Acts* 20. 7. And hee which hath begun this great and happy Worke of Reformation by this Parliament: wee are confident, will never leave them, untill hee hath made them inſtruments, either to perfect it; or at leaſt, to give to all his faithfull *Daniels*, libertie of Conſcience, to worſhip the Lord in Spirit and truth, according to his will revealed; againſt whom they can object nothing, unleſſe it bee in the matters that concerne the ſpirituall worſhip of their God; Seeing they have learned to give *Cæſar* his due; *Tribute, Cuſtome, Feare, Honour*; Yea, and lay downe their lives, rather then juſt and lawfull Magiſtrates ſhould not be maintained amongſt

us,

us, and obeyed in all their just, Le-
gall, and Civill commandements.
Knowing, they carry not the Sword
for nought, but for the punish-
ment of them that doe evill, and
for the praise, and defence of them
that doe well.

Lastly, the wrondrous power of
the Spirit of grace, in enlightning
darke mindes with the knowledge
of his Truth; and scattering the
knowledge of it, all the Kingdome
over, in Cities, Countreyes, and
Campe, and causing men of singu-
lar parts of learning to bring their
gifts toward the building up of Zi-
on; and powring out of his Spirit
(as *Ioel* the Prophet fore-old, *Ioel*
3. 28.) upon all sorts of people,
both young, and old; rich, and
poore; which is to mee a plaine
demonstration, that the Lord will
never leave us, untill he hath made
his new Jerusalem, the praise of the
whole earth, and prepared the
Spouse

Spouse, the Lambes wife; Yea, and advanced Jesus the Christ once againe upon the Throne, to be the Head, King, Priest, and Prophet of his Church, according to the ancient Prophesie of *David*, Psal. 2.6.

Yet have I set my King upon my holy hill of Zion.

Gloria soli Deo.

Gloria soli Deo

FINIS.

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2d Treatise.
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10. 1–7. explained
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